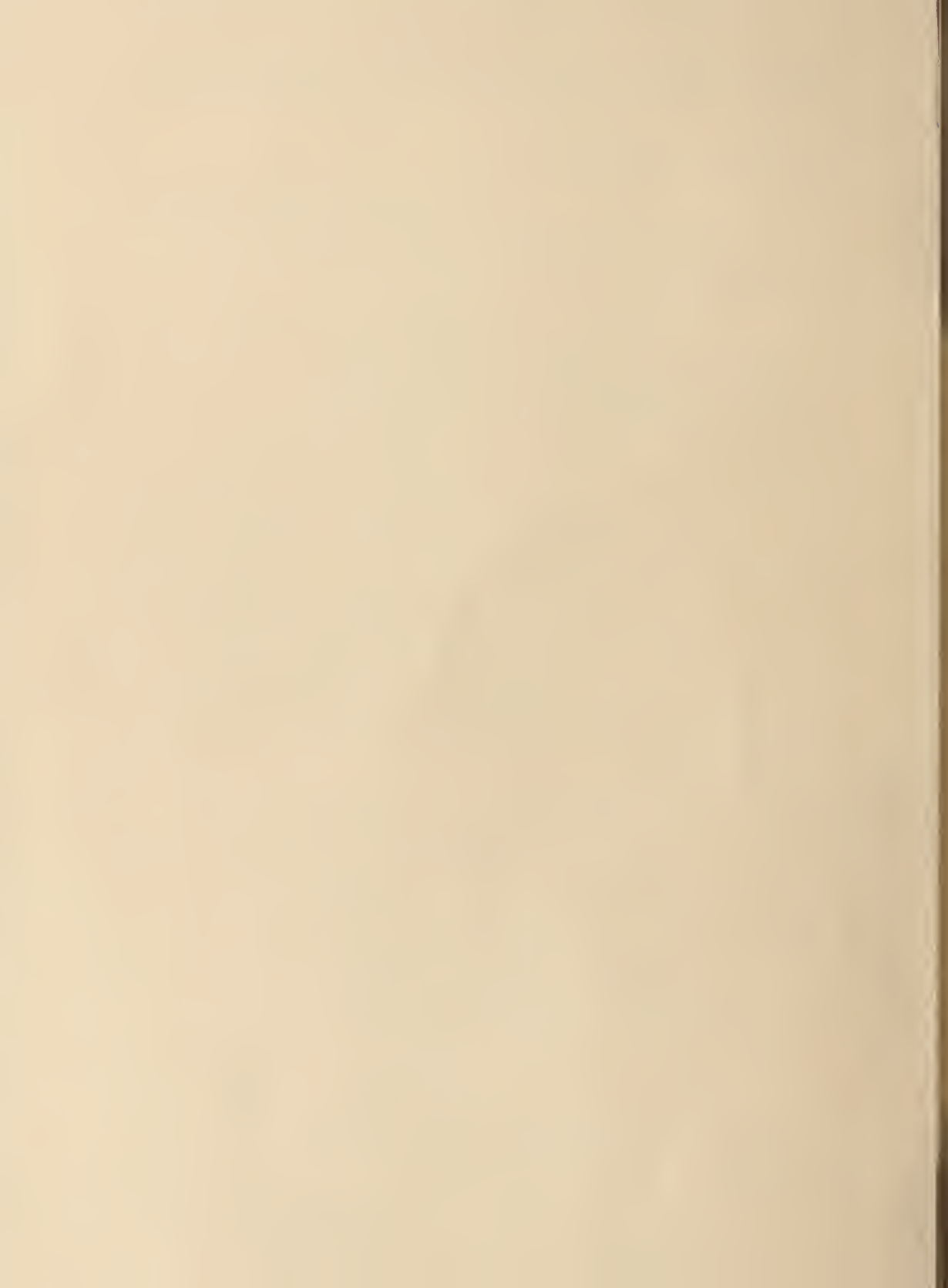


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The **OUTLOOK** *of* **MISSIONS**



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The Outlook of Missions

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The Outlook of Missions

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Our Motto: *The Church a Missionary Society—Every Christian a Life Member*

National Missions and the Future of Democracy

T. L. BOESCH

THOSE of us who are deeply concerned about the future of the democratic philosophy of government, are more aware today than ever that the real dangers that threaten to undermine democracy come from within, and not so much from without. The dangers and the enemies from without are readily detected, and can be met with physical force and weapons of combat. But the enemies and dangers that undermine from within are not so easily detected, and all the armaments of warfare cannot conquer them. These enemies from within need to be combated with more effective weapons than mere weapons of war.

Perhaps the greatest danger to a democracy is an unintelligent popular opinion, a viewpoint that was conceived by a few and then released through the channels of various agencies. American democracy cannot chart her course by mere popular opinion, unless that opinion is intelligent, well directed and always controlled by minds that are unselfish. The future progress of democracy depends largely upon certain institutions, for these institutions undergird and overarch democracy with a stable sanity. They inject into society true democratic ideals, always rooted in the areas of benevolent living.

One of the greatest institutions in American democracy today is the institution called National Missions. As yet all too many people have not fully discovered what an important part it plays in the future development of democracy. It has never fully received credit for the part it

has played in the past, for quietly it has worked in an effective manner and has made an immeasurable contribution to the history of our republic.

National Missions has constantly been aware of the changing scenery of life in its entirety, and has constantly kept abreast of the times in using effective methods and means in building up a force and power in American democracy. More and more men and women of intelligence will discover that National Missions is undergirding the nation with a spiritual morale and an intellectual stability, that will make democracy stronger and more effective as it plays its part in the world's culture. National Missions makes the following contributions to democracy:

(1) National Missions constantly gives a workable and plausible interpretation of democracy. For each generation needs to find for itself the meaning of democracy. The interpretation that any generation gives of a democracy, determines the value and growth of democracy in that time. National Missions does not merely teach the interpretation of democracy, it demonstrates the fact in the results of its work. A close study of National Missions reveals to the observer that the very nature of its work is a democratic process and work.

(2) National Missions constantly creates a desire in the life and actions of all those touched by its work, to draw all of our people together in the bonds of a common unity. A democratic form of government can only exist (not only in a crisis, but in

all times) when there is a common measure of unity. National Missions with churches in large cities and out on the open prairies, is daily merging the people into a common bond of unity. This unity is a lasting one because it is rooted in deeper cultures and broader experiences than the unity that is born out of an unintelligent popular opinion.

(3) National Missions constantly undergirds the citizens of a democracy with those values and qualities of spirit that are not constantly changing, but remain as a permanent factor in the life of the nation. The tragedy of political institutions lies in the fact that their contributions to democracy are such changing values and qualities, they lack the permanent quality. The contributions of National Missions to democracy are always permanent and enduring. By undergirding the individual with these qualities of spirit, the nation becomes undergirded. The growth made is always a lasting growth, because it was rooted in the nurture and nourishment of the lasting and the permanent.

(4) National Missions constantly creates in all communities, urban and rural, the ideal social pattern for co-operation and human charity. Too many of the social patterns for co-operation end in ill-will and misunderstanding. The spirit of co-operation as found in the social pattern of National Missions must by the very nature and content of its character end in good will and understanding. The pattern of charity practiced by National Missions is a charity that has an element of social and spiritual care. All too often charity on a national scale lacks the element of care and understanding, and becomes merely a tide-over of bread and shelter. Genuine co-operation and human charity are the strongest ties that can bind a people to an institution or to a cause. National Missions has demonstrated constantly that it

can bring men and women of all views and all racial characters together in a spirit of understanding and good-will.

(5) National Missions constantly creates in the lives of all men and women who are touched, the elements and qualities of our national character, that will determine our destiny in the scheme of things. Every nation on the face of the earth is constantly aware of the fact that it is dealing with a destiny. Each nation has the desire to stand high in the progress and achievements of humanity. Democracy realizes that its destiny is in the hands of its people; they, by their actions, their cultures and their faiths determine the place democracy shall hold. National Missions by constantly seeking the will of God for America, will give America the course she ought to chart. No nation can simply live and exist by seeking its own will. The records of history reveal what happens to such nations. Only those nations that seek the will of God, and follow it will reach their true destiny. It is in this realm that the real contribution of National Missions is made to American Democracy, for by keeping America Christian we keep America democratic. Let America become irreligious and unchristian and she will no longer remain democratic.

National Missions will continue to undergird democracy, and more and more, men and women of culture and intelligence will discover that in National Mission lies the real and lasting hope for democracy. In the support and aid given National Missions we not only release spiritual power into the lives of individuals, we release into society at large the same power. And democracy will have a worthwhile future, because she is undergirded by an institution that cares what happens to men's bodies, minds and souls.

St. Louis, Mo.

“THE OUTLOOK OF MISSIONS contains so much very valuable information and keeps us, who are laid on the shelf, in touch with the work of our beloved Church.”

MRS. W. G. LIENKAEMPER, Portland, Oregon.

International Christian Fellowship

Atlantic City Conference, May 9-11, 1941

A. V. CASSELMAN

A convincing demonstration of the values of international and interdenominational Christian fellowship and discussion took place in Atlantic City on May 9 to 11, 1941, when eight Japanese, constituting a deputation from the National Christian Council of Japan, and forty-five Americans representing twenty-five mission boards and seven other agencies of Canada and the United States, conferred about ways for the Christians of these lands to be mutually helpful. The forty-sixth American belonged to the Japanese group and was so thoroughly one of them in spirit, sympathy and outlook that he made an invaluable contribution to the meeting. He is Dr. William Axling, Baptist missionary and honorary secretary of the National Christian Council of Japan.

Bishop Abe, chairman of the Commission on Union that has labored for the unification of 42 denominations and religious bodies in Japan, presented the following statement:

The Church of Christ in Japan

The organization of "The Church of Christ in Japan," is another important step in the progress for Christian unity throughout the world. It is a union of all the Protestant Christians in Japan, except the Episcopalians and the Seventh Day Adventists. The Episcopalians, however, are working in close co-operation with the new united Church. This union is an achievement of vast significance to the Ecumenical Church, as well as to the Christian cause in Japan.

Historical Background

This movement for Church Union in Japan roots back into the far past. The earliest of the pioneer missionaries set their faces against the attempt to transplant western denominationalism to Japan's shores. However, their dream was not realized. Counter-counsels prevailed and

churches cast in the denominational mould were planted.

In the early development of the Japanese Presbyterian and Congregational communions there was a movement looking toward a union of these two major denominations. This movement gathered much momentum, but just when it was on the point of realization it was shattered by the clash of rival opinions.

In the 1920's a group of leading laymen and clergymen launched an organization which put on an aggressive and continuous campaign to make the Protestant churches union-minded. This organization has insistently and persistently held up the ideal of a united Protestant front in Japan.

The Kingdom of God Movement and the United Evangelistic campaigns, which, during the past ten years and more have mobilized the Christian forces in the interest of nation-wide evangelism, have furnished an opportunity for inter-faith fellowship, and have done much to create a new sense of Christian solidarity.

In order to capitalize and crystallize the growing interest in union, the National Christian Council of Japan, ten years ago, appointed a Standing Committee on Church Union. For a decade this committee made an intensive study of this whole problem and drew up a tentative basis for union.

Then, in 1938, the National Christian Council convened an All-Japan Christian Conference for the definite purpose of considering the matter of establishing a united Church. This conference, by a unanimous vote, approved church union in principle and took steps to set up a Commission on Church Union composed of officially appointed representatives of the various denominations.

Contributory Factors

In 1939 the government passed a Religious Bodies law. This legislation deals purely with administrative matters as be-

tween the government and religious organizations and in no way infringes on the freedom of religious belief guaranteed by the Imperial Constitution. This law, for the first time in the history of the Christian Movement in Japan, gave Christianity a legal status and put it on the statute books as an indigenous religion of the Empire. This proved an impetus to the Christian Church to send its roots deeper into its native soil and to orientate itself more fully as an integral part of the nation's life.

During the summer of 1940, far-reaching structural changes were introduced into the domestic life of Japan. This proved a turning point in many phases of the nation's life. In the realm of thought, in politics, in industry and in the cultural world there was a concerted movement to achieve national integration and solidarity.

This reacted upon the Christian community, stimulated the latent urge for Church Union and greatly augmented the tempo of the movement to achieve Christian unity.

The Japanese Christian leaders saw tendencies and trends in connection with this internal upheaval which convinced them that in order to hold its own in the life of the nation and give an effective witness, the Church should speed up its effort to build a united front and achieve Christian solidarity.

This crisis-situation brought to a head the question of Church Union. On the 17th of October, 1940, at a great mass meeting, attended by twenty-five thousand Protestant Christians, it was definitely decided to establish a united Church. A Commission on Church Union, composed of eighty members, representing forty-two large and small denominations and Christian bodies, was set up. This commission spent six months in continuous study, exploring every phase of this complicated problem.

Organizational Set-up

Out of that intensive study has emerged "The Church of Christ in Japan." In order to allow time for necessary adjustments, eleven branches or sections, composed of the existing major denominations, will temporarily exist within the framework of the united Church.

Branch number one will consist of the Japan Presbyterian and Reformed churches; two, the Japan Methodist Episcopal and Methodist Protestant churches; three, the Japan Congregational-Christian, United Brethren, Evangelical and Disciples churches; four, the Japan Baptist church; five, the Japan Lutheran church; six, the Japanese Holiness church (one wing); seven, the Evangelistic church; eight, Free Methodist, Nazarene, Pentecostal and Alliance churches; nine, the Japanese Holiness church (one wing); ten, the Japanese independent church; eleven, the Salvation Corps church (tentative).

The denominational names, however, will disappear. These eleven groupings will be referred to as branch number one, branch number two, branch number three of The Church of Christ in Japan and not as the Presbyterian branch, Methodist branch, Congregational branch, etc.

"The Church of Christ in Japan," is an organizational unit. It has one name. It is one body. It has one General Conference. It has one creed. It has one head. The head of "The Church of Christ in Japan," is elected by the General Conference. He will represent the Church in its relations to the government and to the general public but he is directly responsible to the General Conference. His term of office is for two years. He is, however, eligible for re-election.

The Empire will be divided into fifteen ecclesiastical Districts, or Regional Conferences. These Regional Conferences will elect the three hundred delegates to the General Conference, one-half ministers and one-half laymen.

This Church will function through nine departments: General Affairs, Finance, Home Missions, Foreign Missions, Religious Education, Women's Work, Social Welfare, Publishing Department, Pension Department.

In the construction of the organizational framework of this new Church, and in the formulation of its creed, the Commission on Church Union has been absolutely free from outside interference and pressure.

During the negotiations connected with the establishment of the united Church,

(Continued on Page 212)

National Missions

CHARLES E. SCHAEFFER
Editor

Types of Work Requiring Special Training

IN a former issue of THE OUTLOOK OF MISSIONS a plea was made for specific training of home missionaries for certain definite types of service. What these types of service are needs now to be told. They may be classified under three general heads. The Constitution of the Evangelical and Reformed Church outlines the work entrusted to the Board of National Missions as (1) missionary expansion, (2) special projects, and (3) church building. Precisely because these three phases of work are to be carried forward out on the field, are they indicated as the major concerns of the Board.

There is then, *first*, *Missionary Expansion*. This means lengthening the cords of the denomination, the opening up and developing of new missions. It involves the exploring of new fields, laying foundations—a great pioneering task. During the last decade less of this work was undertaken by either of the denominations in the merged Church than in former years. There was a time when anywhere from ten to fifteen new missions were started annually. For obvious reasons a halt to that program of expansion had to be called. It seems, however, as if the time has now arrived when there should be launched a great thrust forward into new fields. The rapid expansion of our large cities, the shifting of population into new suburban developments, the massing of workers around industrial plants which again are operating at full capacity, and above all, the vast numbers of unchurched people in these communities, loudly call for a widely extended missionary program. Such a program calls not only for the establishing of new mission stations, but also, in many

instances, for a readjustment, a relocation, a renewal of existing organizations. Amid rapidly changing conditions in our modern social and industrial life, no matter how wisely we had planned in former days, changes in our missionary approach and activity will necessarily have to be made. It is no longer possible to maintain the *status quo*. All this, of course, requires statesmanship of a very high order. It demands exceptional insight and foresight.

Now, a pastor whose training has been confined to the conventional type of church life is scarcely qualified to assume spiritual leadership in this new enterprise. An entirely new technique, a new strategy, is required. There must be preaching of a high quality, but there must also be laying deep and broad foundations. There must be persistent pastoral work. To this must be added a high degree of organizational ability. There must be a vivid sense of the real mission of a mission; and above all the missionary must possess a personality that inspires confidence in himself and in the work he is doing. All this is not acquired by chance, but only as the result of careful and definite training.

In the *second* place, there are so-called "*Special Projects*" which require a high type of service. The following are some of the special projects undertaken by the Evangelical and Reformed Church: (1) the work among new Americans. In this we list the Hungarians, the Czechs, the Japanese, the Indians, the Harbor Mission, the Seaman's Institute. The integration of this type of population into our American church life and into our American way of life so as to bring about racial unity and national solidarity is no easy task. In most

cases among these foreign-speaking groups we have to deal with two or three generations that differ widely from each other. The transition from one order of life, or from one language to another is not always an easy matter. Consequently a type of ministry is required that understands and can adapt itself to both the old and the new order. We need American trained ministers with sufficient European or Oriental background to enter sympathetically into the life of both the older and the younger generations. The deaconesses trained in our American schools are rendering a valuable service in this respect.

Then there is (2) the work in certain special fields, like in the Ozarks, at Biloxi, at Madeline Island and in the Caroline Mission in St. Louis. This represents a type of social service which demands special adaptability and training. In most instances the ministry must be directed to backward and underprivileged people. The transformation of community life by better housing, better schools, a higher type of recreation as well as by a high degree of spirituality, is the thing primarily aimed at. Here is a ministry that involves the physical, social, educational, cultural and spiritual life of the people. Its program is varied and needs to be carried forward without any expectation of statistical returns. Other missions may in course of time reach self-support and become contributors to the strength of the denomination, but this phase of mission work holds out no such promise. It is mission work pure and simple. The results appear in changed lives and transformed communities.

To these types of work should be added (3) the work in our rural communities. The problem of the rural church is taking on a new phase. Many of our rural churches, especially in the Middle West, are being abandoned. The whole rural situation has undergone a change. A new type of population lives in our country communities. A new program must be instituted. Here also drastic readjustments will have to be made. How can these be made without a clear and definite understanding of the real situation? Once the rural pastor would visit his congregations once or twice a month and conduct preach-

ing services. Changed conditions require an altogether different ministry.

There is also (4) the work among the sharecroppers and migrants, those seasonal workers who by the millions move across this country following the ripening harvests in different zones and latitudes.

Then lately there has been forced upon us a new phase of mission work, it is (5) the work in communities around our training camps. Millions of young men are concentrated in these camps. They are dislocated from their homes, their churches, their friends, their jobs. Here is demanded a ministry of the utmost importance. We are scarcely prepared to meet it. No one has been specially trained for it. War and defense conditions always lay heavy responsibilities upon the Church. And after the war clouds have passed the work of reconstruction will make further demands upon us. The Church must play a vital part in rebuilding a shattered world upon a sure foundation of peace and goodwill.

There still remains for consideration the *third* major task in the prescribed program of National Missions. It is that of *Church Building*. Every mission must be adequately housed. A suitable building is a prerequisite in the life of every mission. What monstrosities have been erected to serve as church buildings! How inadequate some are, how pretentious others are! How overloaded with church debts some of these congregations are! The average minister leaving our seminaries is as a rule wholly unprepared to deal with a building project. He may know theology but he knows little or nothing about church building. Architects and building committees may only make the problem more serious. It is needless to enter further into a discussion of this very vital matter as it relates itself to the work of the missionary. The point to be underlined in this whole survey of the task is that the missionary needs specific training for the work he is expected to do. Let him specialize in this field of endeavor. Let him make the work of National Missions a career, throwing the full measure of his ability and training into the enterprise, and then the results that will follow will commend the cause anew to the confidence and support of our constituency.

Cleveland Takes Note of Board Meeting

THE Evangelical and Reformed Ministers' Association of Cleveland, headed by Rev. Armin F. Bahnsen, conducted two significant meetings in the interest of National Missions, May 27th. The Board of National Missions was to have a two-day meeting in Cleveland and thought it was wrong to come into the city, hide away in a hotel, work hard for two days, and go on home again without getting in touch with the thousands of Evangelical and Reformed people of the city. This sentiment was conveyed to the ministers and they promptly undertook in the first place to call together about 100 leaders of Cleveland and vicinity for a dinner meeting at 6 o'clock and then to have a mass-meeting at 8 o'clock for all the members.

This project was carried out in a most interesting way. The meetings were held in the Eighth Church, Rev. Harry W. Baumer, pastor. About 100 pastors and their wives, federation officers, and above all, missionaries and their wives, sat down to the well laid tables. Speeches were made and notice was taken primarily of the missionaries, the missionary committee of the Northeast Ohio Synod and of course the members and the staff of the Board of National Missions. Dr. O. W. Haulman, President of Northeast Ohio Synod, presided. This occasion served well to commend the cause and to create a warmer and more helpful relationship between the Board and the leaders of the Church in that city.

In the 8 o'clock meeting Rev. Mr. Bahnsen and Rev. Mr. Baumer presided. The choir rendered beautiful anthems. People from many of the churches attended that meeting. Professor Purd E. Deitz, of Eden Seminary, the President of the Board, made an address telling of the goals of the Board for the Christianization of America. He then officiated at an induction service in which the General Secretary, J. J. Braun; the Eastern Field Secretary, Wm. F. DeLong; the Secretary of the Northwest, Theodore P. Bolliger, and the Secretary of the Hungarian Work, Alexander Toth, were inducted into their offices. All of these men had previously served in home missions, but had now been elected by the merged Board, the Board of National Missions, and were presented to the Church and to the Lord of the Church in their new capacity. After the induction the new General Secretary made an address in which he presented the strong two-fold objective of Christian missions. In the first place the Lord would save the individual and in the second place build His kingdom. These goals can only be achieved if individuals are brought to the Lord in order that they may become true sons of the kingdom.

There were many expressions of approval at the close of the meeting, expressing the hope that the Board would never have a meeting in a major city without calling together the members of the churches to give thought to the great mission of the Church in the homeland.

Encouraging Prospects at Arlington

Dr. and Mrs. Lee A. Peeler began work in Arlington, Va., May 15. A parsonage has been purchased at 509 S. Glebe Road. Arlington is Virginia's fastest growing

area. Much new construction work is in progress. Most homes are being purchased by the occupants. Prospects are encouraging in this new field.

Inquiries have come about Club subscriptions. For ten new subscribers with the magazines mailed to one address, the rate is 75c per subscription.

Impressions of the Meeting of the Board of National Missions

J. J. BRAUN

WHEN the Board of National Missions sat down in Cleveland on May 27th to review its four short months of experience as a Board of the Church, it called to mind first of all that its task as assigned by the Constitution was threefold:

1. To promote the missionary work of the Church in the home land; 2, to administer that work; 3, to determine the missionary policy of the Church. Under the able guidance of its president, Dr. Purd E. Deitz, much ground was covered in two days of busy sessions.

It was obvious that the Board meant more by the word promotion than merely persuading people to make money gifts. Promotion of missionary work involves convincing the members of the Church of the urgency of the King's business. It is still a matter of life and death for individuals and for nations to put God first. If this is the truth it must be asserted with all the winsomeness and strength of the Master. About half the people of our nation are not even nominally under the ministry of any religious organization. What multitudes are openly abetting very non-Christian institutions and attitudes and thereby neutralizing whatever of true religious influence has come into their lives and the lives of other people.

Administering "the home missionary work" of the Church by due process of Synod and of Board action certain projects—whether they be aided churches or special projects like hospital missions, or Winnebago Indian work have come under the care of the Board of National Missions. There are 280 of them. Because churches are frequently grouped into charges, we sometimes speak of 240 projects. Innumerable questions and problems arise with regard to this number of stations. The mere process of becoming adequately acquainted with each one and studying the quarterly reports and the letters from the missionaries takes much time. After policies are established, most of these ques-

tions can be met by the secretaries. At present, however, it is thought wise to answer a greater number of such questions in Board meeting in order to forge the policies of the new Board by process of discussion.

The matter of money crowds persistently into the foreground. Our treasurer of the General Fund, Elder Maurice G. Lipson, of Indianapolis, signs 300 checks a month. He watches the pay-roll and the expenditures. He studies the bookkeeper's monthly reports. The largest portion of the Board's income is received regularly from the general Treasurer's office whether that much may have been contributed by the Church in the given month or not. Thus the missionaries are sure of getting their checks on time. National Missions ought to be quite enthusiastic about the new system of a unified treasury with its "guaranteed monthly advance" to each Board. But this "advance" lacks much of meeting the actual needs. In fact, it lacks so much, that Mr. Lipson has found it necessary to sound a most serious warning against running into debt the very first year of our experience in the merged Church. Fortunately, the Woman's Missionary Society continues to pay almost the entire bill for the Winnebago work, for the deaconesses in employ of the Board and for the Japanese work in California. The Women's Union pays \$2,000 per year for the Ozark work besides giving in addition more than half that amount to special needs as they arise. About \$20,000 more has to be raised by special gifts. Many letters and appeals are written and otherwise presented to get this \$20,000. The slowness of our people to remember the urgent needs of National Missions is expensive to the Board. It takes much time of secretaries. It takes money to solicit money. Those pastors who keep their people in mind of the heroic work of our 240 missionaries and kindle in the hearts of the people a vision of the souls to be won and the kingdom to be established are doing a great service. From

their churches come special gifts of individual people and organizations that are so badly needed. Incidentally, by them the Board is saved anxious hours and many heartaches. There should be no confusion of the permissibility of such designated gifts. Churches as such have agreed under the new order not to make any special gifts of this nature until they have paid their full apportionment. But individuals and organizations are free to make such gifts at any time. Of course, if the entire budget of the denomination were paid, and the General Council could give us an adequate guaranteed monthly advance, such gifts would not be needed for established work, but only for the establishment of new work.

Then there is the important Church Building Fund. Treasurer Oscar C. Gruening guided this part of the discussion. He was called on to purchase the necessary property to begin a new work at Arlington, Virginia, and at Morningside, Los Angeles. These new projects have been under way for several years. Money and men were lacking. Now we have the men and have had to borrow the money needed for the property. The former church building departments are not able to turn any of their funds over to the new Board. Nor will they be able for several years to come. Nearly a dozen requests for loans have come before the new Board. Some of these are truly urgent. Each of the three old funds claims assets totaling high in the hundreds of thousands of dollars. The most optimistic figure is well over a million. But the funds are tied up by loans and a variety of obligations. Suffice it to say that the new Board has again very carefully reviewed this situation and decided that it would be wrong in every way to sit idly waiting for old assets to be liquidated. "Water, water everywhere and not a drop to drink". It is our business to get fresh money before churches die in their need. Thus a very active effort is under way to secure new gifts of building funds in denominations of \$500.00.

New Projects

Rev. A. W. Felkley began his work in Morningside on April 15th. The Chairman of the Synodical Committee, the Rev. John Nuesch, and another member of the

Committee whom Mr. Nuesch calls his co-chairman because of his knowledge and ability in Western missionary work, Dr. Edw. F. Evemeyer, had done the ground work. As long as two years ago Miss Ruth Christman had made the initial survey. Over a year ago the Evangelical Church Extension Fund Board foreseeing the deadlock into which the three building funds were headed, bought a good building site chosen by the Pastors Nuesch and Evemeyer. Recently, a residence was purchased nearly two blocks from the church site. Rev. Mr. Nuesch personally advanced the money for this excellent purchase. The Board calls upon the Church to take this very carefully considered project to its heart. Here is a subdivision with ten thousand new people, most of whom will drift farther and farther away from the Christian faith except for the ministry of our lone missionary. He has no constituency. Painfully he must acquire all the many items of equipment that are so familiar in an established church. Above all, he must wrestle with the adamant indifference of typical American and Los Angeles preoccupation with pleasure and business and personal ambitions.

ARLINGTON. The national Capital is growing by the tens of thousands. The number of new residences in Arlington just across the Potomac reminds one of the gala days of expansion in Chicago during the early twenties. Boards and committees have been studying the general situation for several years and all agree that the greatest need as well as the best promise of permanence is in the area of Arlington. Here Dr. Lee A. Peeler began work May 15th. Led by Dr. Wm. F. De Long and our Board Secretary, the Rev. Charles Enders, the Potomac Synod Committee completed a careful survey, selected a building site and then purchased a home for the missionary in which services and Sunday-school may be held. But Dr. Peeler did not wait for these tedious processes to be completed. With the permission of the Board he started immediately to conduct a Sunday-school in a public school building. He was allowed to use it on condition that he could promise that a building site would be purchased within sixty days and a permanent church established.

Strange provision! Everything we have said about the needs and the titanic nature of the missionary's conflict with unbelief and preoccupation in the western project also applies here. Fortunately, these missionaries have at least a few understanding church leaders nearby. But it is not good for the Church at large to leave the entire care of the mission to these few.

The Board at Cleveland gave serious thought to a number of other urgent appeals for new work. Here and there Synods are insisting that now is the time to establish new churches, if the Christian cause in America is not to miss strategic opportunities. Again the conviction gained ground that the denomination ought to provide more money for expansion in the home land.

New Types of Work

Traditional forms of home mission work are of little avail in the colossal dislocations of American population. A million draftees have gone to camp. Other hundreds of thousands are moving into newly established defense industry centers. All of this has so engrossed the attention of the American people that it is fairly easy to forget those other tremendous and rather rapid dislocations that through the last decade have come about through the falling of millions of families out of the class of the economically secure into the class of the unemployed or unemployable.

Where lives are so thoroughly up-rooted, we are not surprised to find moral confusion and spiritual helplessness. Obviously, the "Evangelization of America" must include some form of ministry to these people. Home Mission Boards are very conscious these days that more of the underprivileged people in rural and urban slums are reached by the so-called sects than by the older denominations. They are all laboring to find the way to serve in this vast realm of need. Such discussions invariably lead back to the problem of helping any confused person of whatsoever class to find peace in God. Does the growing confusion of mind among the comfortable middle class have to become acute before Protestants can learn again to find God through repentance and faith?

The spiritual welfare of draftees is in the hands of chaplains while in camp. But the Federal Council has a strong Committee to mobilize Christian forces to lessen the moral hazards in the area surrounding the camps. Dr. Charles E. Schaeffer represents our denomination on this Committee. In addition our denomination has its own Committee for co-ordinating this kind of effort for our own boys. Its chairman is the secretary of the Board of National Missions, the Rev. Charles Enders, who reported at length on his committee's activities.

Much of the detailed business of the Cleveland Board Meeting cannot be included in this article. Many important decisions grew out of the recommendations of the secretaries. May we pass over the details and speak of the secretaries themselves.

Dr. Wm. F. De Long. There is no part of the work that was not touched at many points by the Eastern Field Secretary during these first four months of the existence of the new Board. He made presentations of National Missions at nine Synods and spoke at a good many churches. Administrative details in his large area took him to many of the missions throughout the East. The transition from distinctively "Reformed" or "Evangelical" procedure to the policies of the new Board was considerably eased by his co-operation.

Dr. T. P. Bolliger traveled nearly ten thousand miles in the fulfillment of his duties during the early months of 1941. Many of our friends in the East have no clear conception of the vast distances in the West. There were vacant missions to be looked after and new appointments to be made. In Dr. Bolliger's territory of the Northwest the problem of finding suitable ministers to man the fields is perhaps even more acute than elsewhere because of the isolation of some of our churches in that section. The Synod of the Northwest is publishing its history which promises to be a very valuable document. In this book Dr. Bolliger has furnished two significant chapters, namely, "The History of the Home Missions of the Northwest Synod", and "The History of the Church Erection Fund".

Dr. Alexander Toth. The Hungarian Secretary has watched over the work of the fifty Magyar missions with great faithfulness. His reports at the Board meeting indicated a large number of administrative duties. In addition he publishes a paper in his native language which is conceded to be of highest quality and very effective in helping the Hungarian churches meet the very real difficulties of being a foreign language group. Much of his time was also consumed in the writing and editing of a book commemorating the fiftieth anniversary of the Hungarian Reformed Church.

Rev. Paul Juelsing. This pastor is Missionary at large among the Volga Germans. There have been many vacant charges among this group so that Rev. Mr. Juelsing was very busy traveling to and fro, preaching at these places, teaching confirmation classes, making surveys and carrying on a multitude of tasks under the supervision of the Board of National Missions. It is a joy to read his reports about the vigor of these churches and the large number of their young people and children. His outstanding problem is to find ministers that can serve the older generation whose language is German, and yet minister ade-

quately to the bright high school and college youth who have become thoroughly Americanized.

The Secretaries find the Synod Committees on National Missions a very great help. Every Synod now has its *Committee on National Missions*. This Committee is actually functioning in most Synods. It always works under the Board though it is a creature of and responsible to its Synod. It receives the quarterly report of every project in its Synod, exercises supervision, formulates recommendations to the Board through the Secretary in charge of its area. At the end of the year each of these committees will be called on to study each application for support and make recommendations to the National Board.

The observant visitor at the mid-year Board meeting at Cleveland was impressed by the fact that the Board of National Missions is rapidly and energetically establishing its policies. It senses the great difficulty of its task but is blessed by a good and determined spirit. By the grace of God it will lead the denomination to continue doing its part in claiming America for Christ.

Visual Education in the Biloxi Mission

W. EVERETT LYNCH

PICTURES have always had a very strong appeal for all, regardless of age or station in life. The fisherfolk of Biloxi are no exception. Pictures convey ideas and messages to them where words succeed only in part.

Visual education, an ever increasingly popular approach among educators and students alike, is gaining headway in the Biloxi Mission, thanks to many kind friends who have made it possible.

Years ago it really had its beginning when Christian friends sent old, unused—and sometimes new—lesson picture papers, together with the large lesson pictures, to be used by the Back Bay Sunday-school children. This kind of picture, of course, continues to be used in the Church School, and is today a better quality picture, due

to improvements both in choice of pictures and methods of color printing. Then, too, certain friends, through their regular gifts for this purpose, make it possible for us to use modern, up-to-date picture materials in the lower departments of our Church School.

For the higher age groups and for congregational worship, a number of framed pieces of religious art have been given by individuals and church groups. Among this number is one that is outstanding in that it is singularly appropriate. It is the picture *Christ and the Fishermen* by Zimmerman. This picture presents to us workers a constant challenge so to "lift Him up" among present-day fishermen that they will be drawn to Him as were those sturdy fishermen of old. To the people it brings the compelling message of a Christ who

came that all—even the least—might have the abundant life.

Another phase of visual education was opened to us this past Christmas when a large group of our friends in the North, out of their already well established generosity, presented to the Biloxi Mission a new tri-purpose projector, which will show either the 35 mm film strips, or the new two-inch kodachrome slides.

Almost immediately upon receipt of the gift, we ordered a film strip showing the Christmas story as depicted by a number of different artists. During the Christmas season the use of these pictures brought capacity crowds to both chapels. All were enthusiastic in their comments.

In February we secured a "sermon in pictures", also on a film strip, which we presented to large congregations at both chapels. Thus the spoken word was impressed upon the minds of our people with the help of pictures.

Both of these film strips were also enthusiastically received by the people of our uptown First Church in Biloxi.

In preparation for the Sunday night Lenten services, it was decided that we should start a color-slide picture library, beginning with those subjects appropriate for the season. To date the pictures secured for our slide library are:

The Last Supper by Da Vinci.

Christ Before Pilate by Munkacsy.

Golgotha by Clementz.

Holy Women at the Tomb by Ender.

Aside from our own library, we intend to make use of the kodachrome slide sets dealing with the various phases of the work of the Evangelical and Reformed Church in the world.

May we include a note of sincere thanks for the kindness and generosity of friends of our Church who have made possible this advance in visual education, and thereby in the effectiveness of the Gospel presentation in the Biloxi Back Bay Mission, Biloxi, Miss.

The Boundary of Canada

THREE thousand miles of border line!
—nor fort nor armed host

On all this frontier neighborhood from east
to western coast;

A spectacle to conjure with—a thought to
stir the blood!

A living proof to all the world of faith in
brotherhood.

Three thousand miles of border line—nor
has a century

Seen aught along this common course but
peace and harmony.

O nations bound in brotherhood! O faith
in fellow-man!

What better way on earth to dwell than this
God-given plan?

Three thousand miles of border line! One
hundred years of peace!

In all the page of history what parallel to
this?

God speed that surely dawning day—that
coming hour divine—

When all the nations of the earth shall
boast such border line!

—Selected.

"I hope we shall never have to give up this precious little magazine—if only more members of the Church would read it."

MRS. H. SCHULTZ. Ebenezer. N. Y.

International Missions

A. V. CASSELMAN
F. A. GOETSCH
Editors

A Pioneer Missionary Passes

A. V. CASSELMAN

ANNA SCHOENBERGER SCHNEDER, wife of the sainted Dr. David B. Schneder, was the senior missionary of our Japan Mission. On June 24, 1941, the following cable was received at the Philadelphia office of the Board of International Missions: "Mrs. D. B. Schneder passed away peacefully today."

Under date of May 13th the Secretary received a letter from Rev. Alfred Ankeney, secretary of the Japan Mission, whose wife is Mrs. Schneder's daughter, Margaret. In this letter Mr. Ankeney says: "I am very sorry to report that Mother is in bed, having had a slight stroke. We cabled Clara yesterday and she may have informed you before you receive this. Mother fell from her chair with dizziness on the evening of May 7th, but the evidence of a stroke was not clear until yesterday and day before. It has been a terrible blow to Mother and last night for the last time she seemed to be able to relax and sleep comfortably. The condition seems to have been brought about by a combination of circumstances. The treatment for pernicious anaemia is just the opposite to the treatment for high blood pressure, and on top of this Mother was rushing around over Sendai on Monday, Tuesday and Wednesday, advertising the meeting of her Women's Society and finding occasion to preach to seekers. She was all pepped up and thought she was feeling fine, but it was too much for her."

Mrs. Schneder went to Japan as a bride with her husband in 1887, arriving in Yokohama on December 21st of that year, and on New Year's morning, 1888, Dr. and Mrs. Schneder arrived in Sendai. Here Mrs. Schneder has lived continuously since

that time. These fifty-three years have been years of unceasing effort for the cause of the extension of the Kingdom of God in Japan.

Mrs. Schneder was a real missionary wife. She entered into the missionary work of her pioneer missionary husband with all devotion, and it is to be doubted whether her celebrated husband, known and loved all over Japan, would ever have accomplished what he did without the loving and sympathetic assistance of his consecrated wife.

Mrs. Schneder was also a real missionary mother. It was the joy of her heart when her daughters were intimately associated with the work of the Japan Mission. She was also just as affectionately the mother of anyone within the range of her affection who needed mothering. The students of North Japan College, of which her husband was the president, were "my boys," and the children of the kindergarten which she organized and so successfully carried on were "my children."

But Mrs. Schneder was predominantly an evangelistic missionary. No one in the whole history of our Japan Mission has done so much for the evangelization of the women of North Japan as Mrs. Schneder. She organized a very effective Women's Society in the city of Sendai to which many of the most influential women of the city belonged and without any apology to anybody she named it "The Soul-Saving Society."

The last letter received from Mrs. Schneder by the Secretary of the Philadelphia office of the Board of International Missions is dated "Sendai, May 2nd.

1941", and reveals as nothing else could the evangelistic zeal of this "hand-maiden of the Lord" in the very last weeks of her long life of service. It reads in part as follows:

Dear Dr. Casselman:

I thank you for your beautiful letter of encouragement and cheer. Yes, the work is glorious and our friends here will always be our friends. They will never forsake us no matter what happens. But I do not believe that there will ever be war between the United States and Japan. Our people here don't want it any more than we do.

I am now very busy working for a big meeting of women which I hope to have on the 10th of this month. Miss Hishino, from Osaka, will speak to us. She is a power for our dear Lord Jesus. Several ladies have asked me for baptism and after her talk I am sure more will want to dedicate their lives to Jesus in Holy Baptism. The other evening one of my ladies came to see me. She just wanted to talk about the things of God. During the conversation she told me about the faith of her little boy who is just nine years old. He was ill and was so quiet that it worried her, for when he was ill before she could hardly manage him. So she said to him one day, "My dear son, what makes you so quiet?"

When you were ill before it was hard to keep you quiet." Then he looked surprised and said, "Why, Mother, don't you remember the sermon the pastor gave to us on Children's Day? He said we should be thankful for everything, even if we got sick. So, Mother, I am just being thankful." Even our little ones are witnessing for Christ.

There is nothing that gives me more joy than to lead a soul to Jesus. I am as usual daily working in the homes of the people. But it is hard for me now to get around, for taxis are terribly high in price. The pernicious anaemia I have also makes it rather hard for me to do much walking, for my hands and feet are seemingly tight asleep. But I must work anyway. I am so sorry so many missionaries have left the field. Japan needs us now more than ever. Pray for us who are left here.

Affectionately,

ANNA S. SCHNEDER.

It is with a mixed feeling of sad joy and joyful sorrow that we think of the passing of this pioneer missionary and couple with her memory these familiar words: "I heard a voice from heaven say, Write, Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; for their works will follow them."

Mother Church in India Celebrates Jubilee

HAROLD G. FREUND

CLOSELY identified with the development of the Evangelical Church in America has been the growth of our Indian Church. The Rev. Oscar Lohr, first missionary to be commissioned by the German Evangelical Missionary Society for the India field, arrived here in 1868. Thus, already in struggling childhood, the American church had the vision of and embarked on a missionary enterprise in far-away India.

The Indian Church watched with keen interest and enthusiasm the development

which has finally resulted in the clasping of hands of the Evangelical, Reformed, and Hungarian Reformed bodies in larger Kingdom endeavor. When it was learned that the churches in America were planning to celebrate a jubilee in honor of the three church bodies and in thanksgiving to God for His guidance and blessings upon them, the Indian Church and conference wished to participate, for both owe much to God's blessings on the home churches. A committee was appointed to take the matter in hand. The aid of missionaries and Indian

Christians was enlisted, and, so it was that on the occasion of our Spring Conference, the jubilee was celebrated in the Bisrampur church on March 16, 1941.

The Bisrampur church, built in 1873 by our pioneer missionary, the Rev. Mr. Lohr, is the mother church of our Indian group of churches. From this church have gone forth pastors, catechists, teachers, nurses, and compounders to all parts of our mission field. There is scarcely a church in our far-flung field but has some connection through its membership with the church at Bisrampur. The original building has been considerably altered, repaired, and remodeled from time to time, but it still retains the first place of affection in the hearts of our Indian friends as the mother church. To our churches in America Bisrampur should be a source of deep inspiration. A very humble beginning in this spot—a venture in faith—has been richly rewarded with God's blessings scattered over the entire field.

It was, therefore, fitting that Bisrampur should have the honor of celebrating the jubilee with the churches in America, and that all missionaries, Indian representatives, and many Indian Christians should gather at this spot to rejoice with and offer congratulations to the home churches.

An inspiring liturgy had been prepared and given into the hands of the members of the congregation and guests. The local pastor, Rev. Obed Wany, one of the ablest young leaders of our Indian Church, led the altar service. The choice of speakers was particularly happy. The jubilee speaker was the Rev. H. A. Feierabend, son-in-law of one of our devoted pioneer missionaries, the late Rev. K. W. Nottrott, who had labored in Bisrampur for many years. He challenged the Church to be true to the faith in which it had been instructed by the devoted pioneers sent out by the home churches. The Rev. T. C. Seybold, president of the India Mission Conference, spoke of the tribute of gratitude which we owe to the home churches and early pioneer workers. He expressed the hope that, as the Indian churches grew stronger, living streams of influence would not only flow from the celebrating home churches to India, but also from India to the

churches in America—mutual inspiration to each other as a result of mutual inspiration from God. Both speakers expressed the heart of the Indian Church in extending words of gratitude and congratulations to that part of our Church body which is in America, and in wishing for it God's rich and continued blessings. As one looked at the hundreds of Indian Christians who thronged the Bisrampur church, one could not help but offer silent thanksgiving to God Who pours out His blessings so abundantly.

It was a source of great happiness to all present to receive two handsome souvenir booklets which had been prepared for the occasion. One was prepared by Dr. Davis describing the development of the three jubilee church bodies. The other was a life story of Missionary Nottrott, prepared by Rev. M. Paul, an Indian pastor who had worked with and greatly admired this man of God.

To each race of His children God has given a very special and distinct gift. To His Indian children, it would seem, that He has given the ability and a great love for expression of their sentiments in drama and song. So it was that two men, the Rev. Obed Wany and blind Simon Munshi—the renowned sweet singer and hymn-writer of our Indian Church—had prepared a pageant setting forth in action and song the birth of our mission work at Bisrampur and its development and growth there. On the evening of this jubilee Sunday a great throng of Christians gathered under the beautiful starlit skies to witness one of the finest, most inspiring dramas ever produced by our Christians. Pathos, laughter, tears, tragedy, triumph crowded one another on the stage as glimpses of the pioneers were revealed to us. Old Rev. Mr. Lohr, the sainted founder, arrived in Bisrampur in 1868 to take up his work. With his long beard and piercing eyes, he arrived by oxcart accompanied by his family. We actually saw him arrive, descend from the cart, pay off the driver—not forgetting a generous gift—and go about the business of buying land in Bisrampur. We saw the arrival of workmen to begin building operations, the coming of orphans, widows, and those in trouble; we saw the

caring for the sick and the meeting with opposition. We knew that the influence of Pastor Lohr's long ministry in Birsampur was indelibly fixed upon the community, and that the memory of him would never die. Other missionaries greeted us from the stage who had also labored there, notably Rev. Mr. Nottrott and Dr. Goetsch. The present resident missionary, the Rev. E. Menzel, greeted Dr. Goetsch, who had come on a visit to Birsampur. It was through their conversation then, that we learned of the development and growth of

the work from the time of Dr. Goetsch's service there to the present day.

With this excellent and inspiring drama the day of jubilee closed—a day of fond memories of the past, and a day marking the beginning of new efforts in the name of Christ. From the Indian Church to the Church at home a hearty Salaam and God be with you always, even unto the end of the world.

Khariar, Orissa,
India.

The Situation at Yoyang

Yoyang, Hunan, China
March 28, 1941

Dear Friends:

A letter came a few days ago from a former missionary (1925-26) and I see even she has only a vague idea of things as they are in our compound at present so I'll write again about them.

There is a public dispensary just below Djen Hsin and we do no such work. The hospital part of the compound is not used at all. All the rest of the lawns are in pretty good condition. Rev. Karl Beck lives in the house just inside the front gate. Ladies' hall and doctor's house are vacant. I am still in the lovely Whitener home over on the hill and when "dog days" come I'm ever so grateful to spend some afternoons and my nights in Miss Traub's house just across the lawn. It has its roof mended some so I can keep dry when it rains and the windows being out just helps get more breeze in, you see! The big red building (Women's Bible School) is empty. Three teachers' homes are occupied by teachers. The church is a very busy place each morning from ten to eleven o'clock. All school children except first grade and kindergarteners gather there at that time and are taught hymns, Bible stories and they have memorized a lot of Bible verses. Then they go to their class-rooms. Seven of them are in use now. We have several good teachers, and the old teachers have improved a lot, so there's real work being done in character reading, writing and

arithmetic. The kindergarten has a daily attendance of about fifty, and while the teacher is not trained, she knows a lot about it and does pretty nice work.

A few days ago the new People's School held a track meet and our school was dismissed early to attend. This gave them an idea to have one of their own so they are coming each evening for practice and are anticipating a big time April 5th.

A few weeks ago a notice came requesting all school children to come to a public building on a certain afternoon for inoculations against cholera. Yes, kindergarteners were to come, too, so all names were sent on ahead but I told the person in charge I could not guarantee that they would really come. Finally the day came and I had a real surprise when they all lined up and marched down the street to the place without raising a voice of objection. We had to stand outside about an hour waiting our turn. The sunshine was lovely but as time went on the little tots grew restless, so I started to sing softly one of their little songs and didn't the whole school break forth singing one of their favorite Chinese songs. Oh yes, a few cried a bit when they were inoculated but no one behaved badly or refused the inoculation.

How well I recall the weeping at Djen Hsin some twenty years ago when the

(Continued on Page 213)



Plenty of milk to drink for all the children at the Winnebago Indian School, Neillsville, Wis.

Iraqi tribeswoman on the march. Page 215.

Rev. and Mrs. Edward T. Plitt and children on the Methodist compound at the Union Language School, Chengtu, Szechuan, China.

THE FIELD IS THE WORLD



Festive occasion at the Bisrampur church, India. Page 206.



New converts baptized at Yuanling, China, June 9th, 1940.



A typical home in the Ozark Mountains.



The Mission truck pick its way along a road in Honduras. Page 211.



At the meeting of the Old Classis in North Japan. Missionary Schroer is seen in the last row.

Hungarian Reformed Church, Racine, Wis.; Rev. Raymond Dobay is the new missionary pastor.





Dr. Lee A. Peeler, newly appointed missionary at Arlington, Va., stands at the door of the parsonage. Page 199.



The Bucher family at Shannondale in the Ozarks.



Some of the completed apartment houses at Arlington, Va. Four hundred homes of this type are under construction there. Page 201.



New houses being built in Arlington, Va. Page 201.



Group of leaders at the Atlantic City conference, May, 1941. Left to right: Dr. Emory Ross, Secretary, Foreign Missions Conference; Dr. William Axling, Baptist missionary to Japan; Dr. J. W. Decker, Northern Baptist; Dr. A. V. Casselman, Evangelical and Reformed, Dr. Luman J. Shafer, Reformed Church in America. Page 195.



Mrs. David B. Schneder.
Born January 12, 1868.
Died June 24, 1941.
Page 205.



The "famous" truck at Biloxi, Miss., is loading a group of Bible School pupils. Mrs. MacDonnell serves as the driver.

Missionary Snyder Describes the Latest Bombing of Yuanling

Yuanling, Hunan, China
May 9, 1941

My dear Dr. Casselman:

It is now 11:35 a. m.—perhaps the zero hour for this part of China and perhaps for some other part of China. Every day the Japanese planes are up in the air some place carrying out their mission of death and destruction along the front lines and back in the interior as well. I expect that the telegram sent you by the station reached you all right yesterday. And I'm sure that you sent word on at once to the immediate families of all of us missionaries who are here. Others have written you, I suppose, re the May 7th bombings. But I thought I had better write, too, as I was the nearest this time to what was taking place in our part of the city. Last September (Time out—the sirens are now sounding out the approach of Japanese planes again and those people who did not leave town this morning are now hastily gathering together their few belongings and are fleeing) most of the missionaries were nearby.

Three hours later. I make it a rule to go out to the nearby hills sometimes and to stay at home sometimes. It seems to me to be better that way. On Wednesday I decided to remain at home, for there is a good dugout not far away. After the close-up alarm I went to the dugout entrance and waited a while to see what might happen. After the general rule of waiting some twenty to thirty minutes without anything happening I came back to my study. Within five minutes the droning of the planes was audible. So I went into the dugout with a lot of Fuh Siang students, the wife of their principal and one of their teachers and three of their men servants. This cave seems a perfectly safe place in which to take shelter. For even with the big bombs that dropped not so far away, we only felt some rushing of air and not even an earth tremor.

After some forty minutes in the cave the call came from a woman who was taking refuge in the basement of the Esther Sny-

der Memorial Building that our house was on fire!! I rushed out of the cave and toward the house, even though the planes could still be heard. It happened that they were flying away. I grabbed three sand bags from the porch and took them along upstairs and threw one of the incendiary bombs lying there in the second floor wash-room. I did not know whether it was still apt to explode or not—but it didn't. Then even though there was fire all around the woodwork in that corner of the room, including the ceiling and up into the attic it soon appeared possible to put the fire out with plenty of water.

Fortunately, we have had extra large wooden tubs filled with water kept by the house all the time since the spring of '39—in preparation for just such a time as this. The water supply was enough. We have had a ladder placed at each Mission building also for three years, and this time a man was able to run up the ladder and get on to the roof quickly and with a pick open up the tiles at the several places where the fire was spreading under the tiles. I was hardly up the stairs on my first trip before Fuh Siang girl students came running after me with their two teachers and buckets filled with water. A station workman soon came and also Elder Liu Dzung-swen of our church. While we men opened up some boarding and threw water on the fires in different parts of the attic and second floor, the girls kept bringing up extra supplies of water from our water gongs. Yes, they brought their wash basins, too, and they proved quite effective in dashing water with pretty good accuracy on the fires. In about a frantic half hour's time we got the fires out.

And—then we heard more bombing planes approaching, so everybody scattered again. This time no bombs were dropped. They turned out to be a group of planes returning from a dirty job done elsewhere. The way those Fuh Siang girls jumped into the work of carrying water and of helping extinguish the flames surely did make me

feel good, as well as proud of them. One never knows when something will happen that will demand all you have for a while, or just who might be involved in trying to answer the need and the challenge. But those girls and their teacher and their principal's wife, Mrs. Tsiang, and those three Fuh Siang workmen surely did do a noble job of helping save this residence and its contents. It just happened that this large group of people was in the cave and ready to be of help this time. If the planes had come today we could probably have done nothing about it, for this was one of the days that the whole school was some distance in the country holding their classes, and their workmen and I also went to the hills.

Is it too much to hope that the Japanese might let this city alone henceforth? My—the death and destruction that they have wrought in China during these war years is awful. When will it stop? It makes me feel so guilty that at the same time that most of us Americans talk about condemning aggression and also Japan for being an aggressor nation—we still keep on selling implements of war so that she can carry on her nefarious work. Is it not incongruous, to say the least, that our country should be willing to sell stuff to a nation that is trying to destroy American property in China and also do away with all American influence in China? When home on furlough I tried to get people to feel that a straightforward policy on the part of our country would be not only to talk about Japan's wrong but refrain from helping her to continue carrying forward her wrong policies.

The very topmost southwest corner of our church was bombed off. That section of tile and mortar was scattered all around in and outside the church. Part of the side wall for some twenty feet was pushed out somewhat but it is still holding up the roof. It will take some tall poles to prop the roof while we make repairs on that section of the church wall and put the roof back into condition again. Another bomb fell in the Chenteh yard, say about twenty yards from where the first bomb fell. This was not as large a bomb as did the damage last September—at least the damage was not as much. Some of the tiles slipped

on the four sides of the roof and it seems to leak at about every place on the building. Part of their compound wall was blown down by a bomb concussion. Some stones went through some other roofs, too—including the residence where the ladies live. I doubt though if the various damages will be very expensive to repair. I was told this morning that about U. S. \$5.00 would pay for the work to replace the Chenteh wall that is down. It may take more than that to repair the church, and some more than that to repair our house. It is remarkable though how God protected all of us, with eighteen planes overhead dropping their demolition and incendiary bombs on the town. (It is now just four hours after the raid sirens sounded and still there is no release signal.)

The Catholics lost by their Sisters' Home and their girls' school building in the east suburb of town—just along the river below the Bucher house. That whole section of town burned out. The former principal of Chenteh, Mr. G. Y. Yang, lost his home by fire and demolition. One old lady member of the church had her home pretty much knocked to pieces, and also the woman that works at our house lost her home in like fashion. The bombs dropped in the same sections of town as received the bombings last September. It seems to us that the bombing of such sections as were hit this time is most uncalled for. Some people thought that they were especially trying to hit American beflagged property. For the Catholics lost a big building and had three bombs dropped in the vicinity of another big building. Our house caught two incendiary bombs and the church was hit and a bomb dropped in Chenteh's yard right near their main building. Yet — many other sections of town were also hit and much property destroyed. Fortunately, not many lives were lost. They say that fourteen people were killed and some twenty injured. Eight of the injured came into our hospital. Oh—why cannot the Christians of America do something about stopping all and sundry military aid to Japan? I really would give aid of all description to China to stop this Japanese aggression!

Best wishes,

GEORGE R. SNYDER.

The School in the Woods

LOUISE AULER

PERHAPS the name of our school causes you to wonder just what kind of a school was conducted. It was our first attempt at having a rather primitive summer conference for girls. Some time last year a group of young people sent a gift to our station with the expression that it be used for work among young people and the thought was expressed by some of the missionaries that it would be a wonderful thing if we could conduct a summer conference for our young people. Since we have school vacation during the months of March and April, the third week of April was suggested for the school.

Whom were we to invite? There was Eva, a fine young girl, a pupil in our normal school. She has so little opportunity to mingle with other girls, so Eva was put on our list. Blanca, the oldest girl in the group, about 22 years of age, who seldom gets away from home was so happy to have the privilege. She is a member of our San Pedro congregation and a quiet worker in the church. Two little sisters, almost like twins, had the privilege of going. Their mother had just accepted the Lord a month before and has such a joy in her new faith that she brings her children to service with her and these two little girls, 14 and 15, had already manifested a desire to accept the Saviour. Due to a murder in the home in which the father shot in self-defense, and then fled, the mother had to serve three years in the penitentiary in Tegucigalpa, although she was innocent. Now she has found joy in her new life in the Lord. Piedad (Piety) usually is taken from one place to another with her mother who earns her living as a washerwoman. A girl of seventeen years who has little education welcomed the opportunity to join the group. Encarnacion (Incarnation) was also asked. Her life is very interesting. Her mother and stepsister had the same husband and consequently there is a group of children in the family (11 in all) whose relationship is hard to figure out. The mother, a poor washerwoman, is a young Christian and very

faithful. Our two Indian girls from the Mosquitia also enjoyed the camp. Candida (Candid) the daughter of one of the school teachers in town, a girl of small stature, who does most of the housework at home and seldom has a good time, just beamed with joy when told she could go. Hilda, a German girl, whose parents have wandered about in Honduras, really needed a change and greatly enjoyed her time in the woods.

The Misses Kurtze, Knappenberger and the writer were the counsellors for the camp. Each girl was required to bring foodstuffs to the value of fifteen cents. Each brought her hammock. We were privileged to use a big space under a high house on the farm of the son of a former President of Honduras. The hammocks were swung between the cement posts, we missionaries using camp cots. About eight dogs shared our dormitory with us, together with the chickens and the ducks. It was a real fresh-air camp.

We arrived at three in the afternoon on Monday and then set up the camp. Each one brought her supper. After having read the rules, by 7 p. m. the girls were ready to try out the hammocks and all was quiet by 8 p. m.

At 6 a. m. the whistle blew for rising. Our kitchen was a crude shed with two native mud-stoves and two round iron discs which served as the top of the stove. Three girls were breakfast cooks, three set the table and the others took care of the bedroom. Our table was placed under the spreading almond tree and as there were no benches, we stood while we ate. Only native food was served and all cooked by the girls.

Nine o'clock found all seated on straw mats under a beautiful shade tree in the "cathedral", as we named it. Morning watch was conducted by Miss Knappenberger. A fifteen-minute period of recreation and then the girls were back on the mats for the period in Bible study. Miss Kurtze gave a study on the life of Peter. The flannelgraph was used to make the les-

sous not only more interesting but also to give the girls an idea of how to prepare their lessons when out in the service. Then followed the class on "Personal Evangelism", which perhaps is a broad term but included the topics: "How to present the Gospel Through Visitation", "Different ways of approaching a person with the Gospel message", "How to reach the Indian". At eleven the girls were gathered under the house for handwork and I wish you could have seen the enthusiasm they showed when taught to crochet, and that was just an edge on rick-rack. We used colored rick-rack and rather flashy colors for the native likes bright colors. The dinner cooks in the meantime had the bean-pot boiling and were at work preparing the meal.

At 1 p. m. the whistle blew for rest period and the "siesta" which is typical of the tropics. At 2:30 the girls gathered under the big tree for a game of baseball or races, and at 3:30 all were in the river for a swim. Supper at 5:30 and then followed the story hour sometimes varied with Bible charades or individual stunts. At 7:00 the vesper services were conducted with the men (mozos, milkers, etc.), and the servants of the household gathered around to listen in. At 8:00 p. m. all were tucked in their hammocks and a "good-night" meant quiet.

A nature study class was conducted by Miss Kurtze. All took a part in absolute silence, writing down the names of all the animals, insects, etc., seen during the walk. On the return trip wild flowers were gathered and forty-one different species were found. This was something new for the

various mergers took place within the forty-two different negotiating bodies, with the result that their number was reduced to twenty-eight. These twenty-eight were further reduced to the eleven "branches," or "sections," which constitute the newly established "Church of Christ in Japan."

The Creed

In its creedal commitments, the united Church maintains the traditional emphasis and basis of Universal Christendom by making the Old and New Testaments its

girls as little attention is paid to wild flowers here.

Thus four days were spent at the school in the woods and on the last day examinations were given in Bible Study, Personal Evangelism and Handwork. Girls also received grades for conduct and application during the school. The camera was also busy and no doubt the snapshots will be a real treat for the girls.

The last night a very primitive sort of candle-light service was held under the almond tree, each girl giving a verse from the Bible and lighting her candle. After the devotions, upon the invitation for consecration, seven girls arose, Piety being the first, and said, "Here am I, Lord, use me". We closed the service, joining hands and singing, "Have Thine Own Way, Lord". This experience has meant much to the girls and we must say that the interest shown by the members of the church, also by other young people makes us feel that it was worth while and that it will bear repeating. Another school is to be conducted soon for the young men of the church.

In regard to the expense, the total for food was \$14.00 for thirteen people for four days, and \$3.00 for the crochet cotton, rick-rack and needles.

May the Lord use this school to give a vision to the youth of Honduras, to serve the Master in the work of the Church. First of all as members of the Church, then in the evangelization of the villages and towns roundabout, in the Christian Endeavor which is a very active group here and then also in the Sunday-school work.

The School in the Woods—a new venture in Honduras.
San Pedro Sula. Honduras.

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standard of faith and practice, and placing the historic Apostles' Creed at the center of its Confession of Faith.

In setting forth the fundamentals of its faith, "The Church of Christ in Japan," affirms:

"This Church accepts the Holy Scriptures of the Old and New Testaments as its basic standard of faith and conduct.

"In conformity with the Apostles' Creed and in harmony with the confessions of faith of the uniting churches, we designate the following as the prime essentials:

"The Triune God—Father, Son and Holy Spirit, as revealed in the Sacred Scriptures, forgives sin, justifies, sanctifies and endows with eternal life, all who believe in the atonement of Christ, the Son, who died for the sins of the world and rose again.

"The Church is the body in which those who have been called by grace, worship, observe the sacred ordinances of baptism and the Lord's Supper, proclaim the Gospel and in hope wait for the coming of the Lord."

The motivating urge back of this movement for Church Union has not been an

attempt to conform to environmental influences and national trends. The master motive has been a desire to unify the evangelistic program of the Christian Church and through a more aggressive and more effective witness to its faith make the Church a dynamic force in shaping the nation's life according to Christian ideals.

Moreover, it is an earnest endeavor to so unify and vitalize the Christian Church in Japan that it may take its place as an integral and integrated unit in the Ecumenical Movement and enable it to make its largest possible contribution toward the building of a world Christian civilization.

Christian Greetings from Japan

By the Deputation of Christians from Japan

To our fellow Christians in all lands:
CHRISTIAN GREETINGS!

We have met under the cloud of conflict, destruction and fear that darkens the world. With heavy and humble hearts we have been constantly aware of the sorrow and suffering that afflict men everywhere. We have sought forgiveness for our share of responsibility for the tragedy of the world and have implored divine light and strength that we may know and do the will of God.

We bear witness to you that we have found our peace in Christ Jesus "who hath broken down the middle wall of partition between us."

We thank God for the mutual confidence and trust which have here been strengthened between the emerging Church of Christ in Japan and the churches in the United States. We look forward to in-

creasing strength and insight through our new associations.

Renewed in faith by our own experience together, we express our conviction that if the problems which harass the world could be faced in Conference by the leaders of the nations in the spirit of Christ, there is no obstacle that could not be overcome.

We have committed ourselves before God to a ministry of love, forbearance and reconciliation with the people of all lands. We call upon our fellow Christians to join with us in a re-dedication to God's will, in confident trust that the victory will be His and that loyal discipleship in Christ is never futile. We have solemnly pledged to one another an abiding comradeship in prayer and earnestly invite our brothers and sisters in all lands to join this fellowship.

(Continued from Page 208)

doctors first wanted to do a simple physical examination. In the meantime school children everywhere have had eyelids examined for trachoma, nose, throat, ears, scalp and skin so that now even to have a nasty needle prick is accepted in the course of events! Time is soon here for vaccinations but this is nothing new. Many of them have been vaccinated each year since birth.

I hope everybody will understand why I am over-staying my furlough. The same

Spirit that compelled me to return to China compels me to remain now. Just pray that our work may not be interrupted until our other missionaries return. I've had splendid health all winter—did not even have a cold. Spring is here with millions of flowers and birds.

May the joy of the Lord be your strength, too.

Sincerely yours,

MARY E. MYERS.

Men and Missions

CHARLES F. FREEMAN

Chairman, Department of Missions,
National Board, Churchmen's Brotherhood

Men of the Burning Heart

THE burning heart and the road to Emmaus may well be the emblem of a great Fellowship of Christian men these days. Life must have been bitter to the two men on their way home, after the soul-searing experience of the sight of the crucifixion of their Master. They expected so much from Him; and He did so little. The soldiers led Him away as a sheep to its slaughter. He did not protest. He did not unsheathe his sword. So His two friends were on the road of despair going to their home sorrowful and dejected. They were humiliated. They were defeated.

But as they conversed in subdued tones a fellow-traveller joined them. His speech had a more reassuring tone in it. Their hearts glowed within them. They loved Him for His assurance of the validity of their faith in Jesus as the Messiah, and later on in the evening as He broke bread with them their eyes were opened and they saw in their dusty, travel-stained companion of the road, Jesus the Christ, now risen and victorious over all the cruel hatred that nailed Him to the Cross. They finished their meal and joining hands once again with their unseen but risen Lord in fellowship of burning hearts, they hastened away to tell the good news of a risen and triumphant Christ to a sorrowful world which was bitterly in need of the joyful announcement of a risen Christ, who would turn the temporary defeat of goodness into a glorious victory.

We men must join this same fellowship of the burning heart now. It is useless for us to do anything until our hearts burn with the presence of the living Christ; all else has failed us. The Christ still wanders about on the highways of life seeking to join those who with believing hearts, are seeking Him. The only service we can hope to render to a stricken world is to make men conscious of the risen, helpful Christ.

There is so much that Christ can do for the world now. Indeed, He alone can build the new world about which we are dream-

ing. The "Men of the Burning Heart" must be on the avenues of life *doing* the work of the Christ. Millions are hungry; nations are war-weary and longing for peace. There is so much to do. So many have lost faith in our democracy. So many have lost faith in God. So many have lost faith in the Church.

But our hearts are burning with the nearness of the Christ. We must be busy now living the Christian life. Our Church needs us every Sunday and, oh, how we need the Church with its healing ministry! So many homes need Christ now. There are so many homes where there are no burning hearts. We must light the fires on the altar of these homes. We must win men to the "Christ-way" through the Church. We must support the program of our Church. We men must join the "Fellowship of the Burning Heart" and go out into the world and tell others of the Christ who still lives and who still builds the new world orders on foundations that are eternal.

But men, we must be on the march. We cannot stand idle in the market places. We should take to heart what Dean Inge stated when he parodied one of the stanzas of a great old hymn:

"They climbed the steep ascent of
heaven

Through peril, toil and pain.

O God to us may grace be given

To follow—*on the train.*"

We, the men of the Church, have faltered too long. Let us pause long enough to break bread with our Master, but when we feel the first glow of warmth that comes from a burning heart, let us be on our way to tell others. It seems to us that the only hope for the spread of the Kingdom now lies with those who are united in the Fellowship of the Burning Heart, and under the power of the warmth of this glow are busy telling the good news of the risen and all-powerful Christ.

May the Christ of the Emmaus road draw near and warm our hearts with His presence.

Woman's Missionary Society

MRS. EDWIN W. LENTZ

Editor

CALLING THE TWENTY THOUSAND women who are using Thank-offering boxes, this RED-LETTER, thirtieth year of special significance! What are you putting into your red-and-white boxes? Coins? Indeed, yes, one for each day's blessings, and, we fervently hope, one for each red-letter day of special achievement of our W. M. S. Love? Don't leave love out of your thank-offering, for God is love. Gratitude? Fill your box full of gratitude, since God has so marvelously favored us, the American people. Meet this thirtieth-year-challenge with a heaped-up, running-over thankoffering, in this amazing year when there is no peace or security anywhere apart from God.

Affectionately,
YOUR THANK OFFERING SECRETARY.

What About the Iraq Christians?

HELEN G. GLESSNER

IRAQ is in the news. When people began hearing of the trouble early in May they said, "You're lucky. You got out of there just in time". Just in time! One missionary family of five, leaving behind them the other missionaries, the large number of native Armenian and Assyrian Christians, and the few converts and friends of Christianity. These did not "get out". These had to face whatever came, and see it through.

It is hard to know just what goes on in a country in time of trouble and unrest. Often the people pursue their daily life in a surprisingly undisturbed fashion, then again they may be suffering from terror and persecution. The vital thing in this whole Iraq trouble has been the question of a Holy War. Our hearts quailed within us when at the outbreak of trouble we heard that the Baghdad government was urging the people to take up Holy War, and it seems to us almost a miracle that it did

not occur. The Holy War is a Moslem religious crusade and means nothing more or less than general massacre of all unbelievers, in this case, Christians and Jews. If you have never been in the East it will be hard for you to grasp just the effect such a proclamation would have on the Christian groups. All of the older people remember only too well the imprisonments, deportation, and massacres of the last war. It takes supreme courage and faith to stand up under a situation like that which occurred in Iraq in recent weeks, and which, we fear, may be seeing only a temporary respite before the fiercer storm. Pray for these Christian brothers. American Christians come by their faith in such social security that I fear we often do not appreciate what it can mean to us.

The missionaries themselves are probably occupying a more precarious position than the local Christians in this present conflict. A feeling of hatred was aroused

against the British, and American people being English-speaking, are generally classed as "Inglees" among the bulk of the population. This being the case it puts the converts and Moslem inquirers in a difficult position. To continue to show friendship for the missionaries would be ranging yourself on the side of the enemy, so to speak. Few people have the courage to dare such a thing in a time of upheaval. Yet, I feel confident that when it is all over and things can be told, that we will hear heartening stories of faithful friendship. Before a co-worker of ours was murdered three years ago, a Kurdish friend, on peril of his own life, warned the missionary that an attempt would be made on his life in the near future. And so I believe that there will be those who will be found faithful, although it must be acknowledged that most Arab friends would be found sadly wanting when the missionary was in disrepute.

American newspapermen are so attached to the term, "Mosul oil" that few people realize that when that expression is used it means Kirkuk, the little city in which we were stationed. It so happens that the main source of Iraq's great oil supply lies in the immediate vicinity of Kirkuk, so that it has been hard to know just what has gone on there owing to the fact that Mosul, a city a hundred miles distant has always been mentioned in connection with the oil fields. When we left late in January our little band was carrying on in the

chapel under the leadership of our Armenian colporteur. They have since suffered a great loss in the death of this evangelist's wife following a major operation. Practically all of our group in Kirkuk earns its livelihood in the oil fields so that this trouble has also probably meant at least temporary unemployment. People were already feeling the pinch of rising prices last January, and as the majority have no margin on which to depend, stoppage of wages causes immediate want. We fear that there will be much suffering in Iraq and in all the Near East in the months to come. Turbulent times always bring with them crop failures and food shortages. When the people tell of how they starved during the last war, one realizes that they know what they have to face, and they can't be blamed for losing courage now and then.

The outlying parts of the field traveled by Mr. Glessner on his numerous itinerations have probably remained more or less undisturbed. These mountain villagers pursue their rustic life in peace and quietude despite changes of government, coups d'etat, deaths of kings, etc.

In conclusion, I ask of you again to remember the Christians of all the Near East in constant prayer. These people need the prayers of the whole Church at a time like this. We hoped that they would this time escape the horrible sufferings they went through in the last war but it seems that this is not to be.

Some Day . . . But When?

CAROL MORGAN

WE were returning home to the capital from summer conference. Ester told her many new friends good-bye and crawled in beside me, a handkerchief held suspiciously near her eyes. "It's been so grand. Guess I'm crying for joy," she said unsteadily. Before we were well into the country Ester's tired head was nodding on my shoulder, her eyes closed in needed sleep.

I thought as we drove of Ester's life, a young girl of sixteen going back to a

motherless home to care for little brothers and sisters. For the week of conference she had been a girl among girls, outstanding in work and play. During the last year I had come to depend on Ester in the choir, and her two younger sisters had just entered. They were so lovely that visiting photographers always picked them for close-ups. I dreamed that night as we drove between the tall sugar cane, of the future for such a promising family, two young brothers coming along, and the three sis-

ters well established in church life, what might they not mean to the Christian life of the Dominican people? That was in 1936.

A few months after conference, Ester came to me, her eyes shining as always, but her voice a bit shaky.

"Mrs. Morgan, the doctor says I must not sing for three months. My lungs are not so strong."

I was optimistic as was she, supposing that rest was all she needed. But it was a year before Ester was again on her feet and back in church work. It was good to see her again with her little folk in the primary department.

Never will I forget the Sunday Ester brought Rafael, saying, "Here is my little brother. He is ready to sing in the choir." Rafael learned music quickly and seemed to love every minute of the practice hours. From the day he entered he did not miss a practice or a service until he won his membership pin at the end of three months, and his hymn book at the end of six. After that he was never absent unless off on some other church service.

In the meantime Ester was happy over the coming marriage of her two little sisters, planning their clothes and preparing for the great event—a double wedding.

Now that the two girls were settled it would seem that Ester would be relieved of some of her responsibility and could take better care of herself, even to the point of playing a little. How she deserved it!

But such was not to be. Within a year Laurita was ill, not only with the dread tuberculosis, but with other complications. She was brought home to Ester, her husband fearful of any contact with her. Again Ester went into the sickroom, this time as nurse, there to fight night and day for the life slowly slipping away.

A week before Laurita was taken, Ester was put to bed in the home of a relative several blocks away and was too ill when we buried Laurita to be told of her death.

Time for our vacation north came and I went to see Ester. She was in a chair and happy as usual. The doctor had made great promises of speedy recovery.

"Be a good girl, Ester, and do just as the doctor orders." I said with forced cheer.

"Oh, yes, Mrs. Morgan, I will, so I will still be here when you return." The answer showed her thoughts.

Our month in the north passed quickly and I was again home in Tujillo City. An hour after landing, while driving on the dock, I sighted Rafael with other choir boys. Bringing the car to a stop, I asked about Ester.

"We laid her away last Friday," replied Rafael, and the other boys looked away. My heart cried, "Oh, God, where will it end?"

What of Rafael? Was he well and strong? Had he any symptoms? We did not then have even the small portable X-ray machine that we now have in the hospital. But his relatives seemed to think he was well.

A vacancy occurred in the boy's quartet, and I was asked if I approved of putting in "Negrito", as he was affectionately called. I gave approval unhesitatingly, for by this time he had developed a very sweet voice and had an open, winning smile that brought quick response from the hearts of all who saw him.

Five happy months Rafael was in his place, singing Sunday nights with the white-robed choir, singing Thursday nights in the sweltering radio room, singing with the boys on surprise serenades, and always smiling.

Then one Thursday night Rafael was not in his place, and a friend presented his excuse: grippe. That was not startling for we were having an epidemic. However, I felt apprehensive when two weeks went by and Rafael was not in his place.

Sunday night, August 11, the choir had just taken their place on the chancel steps for the first congregational hymn. We were singing "I Love to Walk With Jesus," when in came Rafael at the back of the church. My heart gave a leap for it was good to see him. He walked up the center aisle, a handkerchief held to his mouth to break the night air, and sat on the front seat as close to us as he could get. Then, as

I looked at his face grown thin and gray-ing, a story plainly written, my heart did something else. As he smiled I managed a return greeting and then concentrated with all my might on the hymn book. It must not be! Oh, it must not be!

After the service a voice behind me said, "Mrs. Morgan, the doctors say I must not sing for three months. My lungs are not strong enough." Turning I was ready for the frank, open smile of Rafael.

Months have passed and Rafael has traveled rapidly the road his sisters went. Twice recently the choir has gone to the

home after Sunday night service, standing in the street to sing. Once, when asked if he had a choice, Rafael requested "My Jesus, as Thou Wilt", and the choir was never asked a more difficult favor. The Christian Endeavor has bought a radio for Rafael's use and a number is dedicated to him at almost every Thursday night broadcast. His sister says he is very happy on Thursday nights . . . Some day there will be women in white to serve the Esters, the Lauritas, the Rafaels of our country—but when?

Courtesy of Women and Missions.

Our Business As Christians

THE Voice over the radio which says, "Cities are too crowded, other land too sparsely populated", is like an intermittent echo of the Voice within me which, although at times too loud or too insistent, cannot be turned off. The Voice within me keeps saying "Starved minds, starved bodies, starved spirits. What are we going to do about it?" Two and a half decades may have dulled the surprise and chagrin we suffered when the draft for the first World War disclosed the fact that thousands of our young men were illiterate or nearly so. Now we are made aware that symptoms of mal-nutrition are keeping a large number of young men from being drafted into the defense army. Twenty millions of Americans spend an average of five cents a meal for food. These two unwarranted evils are capped by the worst of all—the Crime Record of our young men. No wonder the United States is being counted a needy Mission Field. Few people are able to carve their own destiny out of too hard or too easy environments. Have our missionaries come back to their homeland for such a time when new frontiers must become outlets for the crowded cities—where people will learn how the earth can give her increase, in schools whose teachers can direct the pupils into fullness of life? Are a sufficient number of Christians concerned that "Democracy and Christianity" shall be linked into a tight combine? Our

study for 1941-42 will be just so "much water over the mill" unless we infuse Christianity into the opportunities which Democracy is providing in Health Centers, recreation and irrigated lands for the rural-minded and the city's overflow.

The following story of today raises the question, "Can other Americans do what the Yandles have done?" The *Survey Graphic* tells the story of Jack Yandle, laundry truck driver, of Portland, Oregon, who when he lost his position migrated into the hinterland. On the table-like top of Yacolt Mountain he and his wife Minnie staked off 80 wooded acres. Jack cut down the pine trees. He and his wife built the clay-chinked log cabin. They cleared the land and between the stumps planted corn, lettuce, potatoes. Today, after seven years, they are still improving their timbered mountain-top home. They have neighbors now and others are coming. The fact that "others are coming" is the old story of the lone settler, the settlement, the town, etc.

"We are starting life all over
In our little old log shacks,
Starting from the very bottom—
Quite a load upon our backs."

While the incident is of the present and may illustrate the fact that some folks can pioneer as they had to do in pre-electric days, such a life does not measure up to what we mean by the COMBINE of CHRISTIANITY and DEMOCRACY.

Someone asks, "Where is America's frontier?" Richard L. Neuberger, member of the Oregon Legislature, gives the answer. "Land reclaimed by irrigation." At the present time 20,000,000 acres of land have been irrigated in our West. On this land 1,000,000 people live and make a good livelihood. With these 20,000,000 acres hewn out of the sagebrush and irrigation really in its beginning, the unusable land in our West takes on new value when you think of outlets for our over-peopled cities.

Unless Christianity steps in at this point the portions of the city, which must be relieved, cannot be because the people have become weaklings—addicts to the shallows of their social life—night clubs, beer gar-

dens, third-grade motion pictures, etc. The bill-board pictures of the alluring cigarette girls whose smiles come because "they are milder" show how that shallow life of pleasure has been magnified through commercial propaganda. Much profit from such propaganda has found its way into the treasuries of social agencies whose first task is relief of the poverty and other evils which follow the let down of the spiritual standards. The task of Christianity is exceedingly difficult because the Church has been a beneficiary—as the social agencies have been—of moneys whose origin does not always brighten with the rays of righteousness. But this is the Christian's task if our country's democracy is to operate in the lives of people.

Sharps and Flats

WE are glad Latin America is to be the study theme in National and International Missions for 1942-1943. If we listen to the radio and read the daily papers and the magazines we *must* get information—but whether it will be background for our study will depend on our efforts to correlate what we hear and think it through, in its relation to the Christian life of the United States and the republics which constitute Latin America. It is well that we have a whole year with which to saturate ourselves with facts which make Latin America such an all inclusive mission study. Among authors who are writing mission study books we find Mrs. Carol Mogan using the early spring for an itinerary of Latin American countries. Mrs. Morgan is the wife of Dr. Barney N. Morgan, superintendent of mission work in Santo Domingo. Judging from articles by Mrs. Morgan, we predict a study book so readable we will wish to go through at first sitting. Mrs. Morgan is an active woman. She directs the church choir and the radio choir, and also teaches English at the University of Santo Domingo.

In this issue, the article, "Some Day . . . But When?" gives a foretaste of what we may expect in her mission study book.

* * *

An audience determined by the size of the meeting place—not too many, but enough people to fill the largest Protestant auditorium in Mexico City! To plan to get just so many people for the Quadrennial Convention of the World's Sunday School Association became the problem for the committee when the 1940 Convention, postponed and changed from Durbin, South Africa, was welcomed by Mexico City, for July 16th to 20th. The largest auditorium holds 900. Of this number 350 places have been allowed for delegates from the United States. Among delegates from our denomination will be A. R. Keppel, Executive Secretary of the Board of Christian Education, and Miss Gertrude Hoy, missionary representative on the faculty of Ziemer Memorial Girls' School, Yungtsui, China.

It is a significant thing, with all the new stress on inter-American friendship that the Mexican Government should welcome, as it has, this group of Christian workers whose field of service lies primarily in the field of Christian Education for children and youth. The occasion should be a well-spring of mutual benefits.

* * *

To have men with whom we have worked in committees of the Home Mission Council, selected by the very best magazines to write on South America, gives for the general reader and for church leaders view points of Christian observers. Writing at this time we have in mind the articles by Hubert Herring "On Getting Better Acquainted" and "Latin America Trusts Us Now", by Samuel Guy Inman, in *March Survey Graphic*. We wish this special number in "Calling America" series might be kept on file by members of the Church who expect to be in classes when Latin America will be the mission study theme.

* * *

The Indians of the Southwest had a great, staunch friend in Dr. Richard H. Harper who, from the time he and his young wife arrived in Oklahoma more than forty years ago, served them as Christian counselor and friend. The Harpers were in Oklahoma before the territory was opened for settlement by the whites. "Indians of the several Oklahoma tribes at that time knew little of civilization, but were friendly and eager to learn. There were few railroads, and Dr. and Mrs. Harper spent many a long, wearisome day behind a team of faithful ponies, driving over the Oklahoma prairies to tell the Gospel story to Indians in encampments far from

any mission headquarters." According to the Indian custom of giving Indian names to their friends Dr. Harper was given several names by the different tribes among whom he labored. The one he liked best was his Sioux name "Mak-pi-a-cho-ton-ka", meaning "Cloud Bugle". It implied to the Indians the idea of getting a message from God and giving it out to the people. Dr. Harper, a missionary of the Christian Reformed Church for 34 years, passed to his reward in April of this year.

* * *

From the May issue of "Indian News" we quote the following incident, "told by the late Edward M. Wister, President of the Indian Rights Association, The Friends Freedman's Association, and other welfare agencies for people who need counsel. "We had held a real meeting of kindred spirits, held I believe in the name and in the service of our common Lord and Redeemer in the little old meeting house at Modoc. Hiram Blackfish, an old friend of mine, having passed out and gone some paces, while I yet stood in the doorway, turned back and coming close to me, put his left hand upon my right shoulder, and with his keen eyes searching me, said 'Brother, when you speak to the Father, just mention my name!'" . . . May we all remember and practice this in our prayers.

* * *

Christian Women in Action

We are very happy to welcome into our fellowship 14 young women who were graduated from a Girls' Missionary Guild on April 10, 1941, in Grace Church, Washington, D. C. Miss Ruth Markley, 5022 Seventh Place, N. W., Washington, D. C., is the President of this Young Woman's

Missionary Society, and Miss Alice Skinner, 9101 Connecticut Avenue, Chevy Chase, Maryland, is the Treasurer. May these women profit greatly by having taken this step.

CARRIE M. KERSCHNER.

Secretary, Organization and Membership

We appreciate the interest of the Secretaries of Literature who have begun work on securing new subscribers. So far Miss Lulu Koch, Second Church, Harrisburg, Pa., has sent the largest number, seven. Mrs. John Kiger, Fremont, Ohio, is second, with four new subscribers.

Momentum for the Meeting

Materials and Methods

CARRIE M. KERSCHNER

DURING the coming months, July, August, and September, adult groups throughout our Church are considering the theme "Our Denomination: the length and breadth of it, the Boards who administer the work which is the responsibility of each and every member of the Evangelical and Reformed Church, and our affiliation with other groups who are carrying burdens too great for any one denomination to assume". The meetings when these subjects are considered, should prove interesting; they challenge every Program Committee to the most careful preparation.

The Messenger and THE OUTLOOK OF MISSIONS have contained numerous items of interest which may be included in information about the various Church Boards.

For September, it might be noted that last December the Council of Women for Home Missions and the Home Missions Council united and are now known as the Home Missions Council of North America.

At the recent meeting of the Committee on Women's Work of the Foreign Missions Conference, the announcement was made that with December, 1941, Miss Florence G. Tyler will retire as Secretary of the Foreign Missions Conference of North America. Miss Tyler has always looked after the "foreign" interests of church women. "The oft-discussed, sometimes illusive, perennially present theme, 'The Status of Women in the Church,'" owes more than can be computed to the sagacity and gentle persistence of the first woman secretary of the Foreign Missions Conference. Miss Sue Weddell, of the Reformed Church in America, will succeed Miss Tyler.

This year Ginling College celebrated the twenty-fifth year of its founding. As a Woman's Missionary Society of General Synod we have supported this school for two decades or more.

Reading Course Lists are still available. Let us remember that as Christian women and girls we are reading not only for credit but for information and inspiration. Of the biographical books, the following will be very interesting for summer reading. "Dream Within Her Hand", \$2.75; "Forty Years a Country Preacher", \$2.75; "The Human Side of Greatness", \$2.00; "Life of Phillips Brooks", \$1.00; "Women Leaders: Creative Personalities", Vol. II, \$1.25. The books listed under National and International Relations are timely and should interest our readers. "White Corpuscles in Europe", 75c, is especially interesting.

Are you registering your approval of the new format of THE OUTLOOK OF MISSIONS by renewing your subscription? How can you do without the monthly visit of this interesting magazine?

Remember to attend a Missionary Conference—at Hood College, July 12th to 18th; Ursinus College, July 19th to 25th; Mission House, July 28th to August 3rd. Register early!

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

"I do not want to be without THE OUTLOOK OF MISSIONS in my home."

MRS. C. W. SHONTZ, Forest Hills, Wilkinsburg, Pa.

Girls' Missionary Guild

RUTH HEINMILLER

Secretary

Golden Deeds

FOR the last two years the Girls' Missionary Guild has been working on the Golden Deed Plan by which every girl in the Guild performs some Golden Deed each month. A committee is appointed in the Guild to determine what the golden deeds shall be each month.

We wish it would be possible to make a complete list of all the golden deeds that were reported having been done during 1940-1941 by Guild girls. The list is long and quite varied but it indicates that services were rendered in the local churches, in the local communities, for denominational institutions and for national and international projects. So that our readers may have some idea of the type of services we want to classify a few:

IN THE LOCAL CHURCH. Many Guild girls have been taking charge or assisting in a nursery for the very small children during the church service. Many have made contributions in the way of kitchen equipment and church school equipment as well as pulpit accessories. Some have had parties for the children of the church school as well as for the women of the W. M. S. They have served at dinners and have assisted the pastors in various ways.

IN THE LOCAL COMMUNITY. One group furnished movies for the widows' home and gave each widow a plate of fruit and candy. Another gave an offering to send a needy child to a camp for a week. Some folded bandages for the local hospitals. Contributions of money and articles were made to community houses and to the Goodwill Industries.

NATIONAL MISSIONS. The National Mission stations that were on the list of Golden Deeds included: Winnebago Indian School. Biloxi Mission, Shannondale Community House in the Ozarks, Madeline Island, Wis.; Pleasant Valley, Ohio, as well as various Migrant Centers.

INTERNATIONAL MISSIONS. One group collected three cents from each member for four months for China Relief. Some Guilds made contributions to the relief work of Finland. Others gave to the American Mission for Lepers. Messages and magazine subscriptions were sent to some of our foreign missionaries. One group made a layette and sent it to one of the missionaries in Honduras.

In addition to these all the denominational Orphans' Homes and Homes for the Aged were remembered in some way.

There were 307 Guilds out of the 400 that reported participating in the Golden Deed plan. Not only were the recipients made happy but the Guild girls received great joy in helping wherever they could. The deeds of kindness were many. The real joy and good that are derived from performing these deeds cannot be measured.

As we "keep our eyes on Christ" we know that He saw the needs of the world and worked unceasingly to meet the needs. We also know that He saw the spiritual needs of people, who "need the ministry of human friends to introduce them to the Divine Friend and Saviour". May this Golden Deed plan help us not only to render physical service but spiritual as well.

We are happy to announce that the Golden Deed Plan is to be continued in the Girls' Guild.

Financial Giving

In addition to the service activities the Guild girls have paid \$6,681.40 through their regular budget and \$4,327.26 through their Thank-Offering, all of which was used for National and International Missions and a small portion for promotional work.

At the present time there are 400 Guilds with a membership of 5,078.

Children's Leaders

THOSE of you who have been interested in the work of the Mission Band will be glad to know that during the past year the children in the Mission Band gave through their regular offerings \$1,687.24 and through the Thank-Offering \$1,745.51 and made special offerings for National and International Missions amounting to \$107.28.

The projects which the Mission Band children helped to support during this year included the Winnebago Indian School, the Kindergarten work in Japan, Nurseries and Social Service work in Japan, Chen Teh Primary School, China Relief for Refugee Children in China.

* * *

The missionary materials that have been provided for the children's groups for the coming year are:

For juniors: "Young America Makes Friends", which includes stories, worship and background materials, and suggestions for session procedures. Boards, \$1.00; paper, 50c.

"Children of the Promise," presents stories of Jewish-Christian relationship.

Cloth, \$1.00; paper, 60c. A Teacher's Guide for this book may be obtained for 25c.

"We Gather Together," is a book containing stories which picture Christian people at worship in different parts of the world. Cloth, \$1.00; paper, 60c. Teacher's Guide, 25c.

For primary children: "Child Neighbors in America", contains stories, worship and activity suggestions. Cloth, \$1.00; paper, 50c.

"Come Everyone and Worship," shows how Christian people all over the world worship the same God in a characteristic way. Cloth, \$1.00; paper, 60c. A Teacher's Guide is 25c.

One of the finest books or pamphlets to put into the hands of parents is "Creating Friendly Attitudes Through the Home", by Grace McGavran, which is 25c. Through story-discussion in each chapter the author tells how friendly attitudes can be created through contact with all those who come to the home regardless of race, nationality or creed. Parents and teachers might well get together and have a discussion using this book as a guide.

Changes and Corrections in Directory of Synodical and Classical Officers

GENERAL SYNOD

Central West—Miss Helen Nott, 2960 N. Maryland Ave., Milwaukee, Wis.

Life Members and Members in Memoriam—Mrs. Nevin Smith, 210 Broadway, Hanover, Pennsylvania.

EASTERN SYNOD

Mission Band—Miss Laura May Snyder, 255 W. High St., Womelsdorf, Pa.

PITTSBURGH SYNOD

Stewardship—Mrs. John Kochner, 8 Lilac St., Buffalo, N. Y.

Eastern Synod

East Susquehanna Classis—Mission Band—Miss Vera Simmons, 300 W. Spruce St., Shamokin, Pa.

Goshenhoppen Classis—Organization and Membership—Mrs. Jesse Evans, Franklin and Prospect Sts., Pottstown, Pa.

Girls' Missionary Guild—Mrs. James Johnson, 26 E. 4th St., Pottstown, Pa.

Lancaster Classis—Rec. Sec., Mrs. Walter Pugh, 627 N. Duke St., Lancaster, Pa.

Lebanon Classis—Life Members and Members in Memoriam—Miss Katherine DeHuff, 139 S. 9th St., Lebanon, Pa.

Girls' Missionary Guild — Mrs. Charles Paulus, 111 Penn Ave., Sinking Spring, Pa.

New York Classis—Literature — Mrs. Elbert Applegate, 48 Herbert Ave., Milltown, N. J.

Philadelphia Classis—Thank-Offering—Mrs. John S. Keen, Ogontz Manor, Ogontz and Olney Aves., Philadelphia, Pa.

Stewardship—Mrs. Harry Funk, Ridge Rd., Phoenixville, Pa.

Tohickon Classis—Girls' Missionary Guild—Miss Idella Godshall, Souderton, Pa., and Mrs. Franklin Lichtenwalter, Center Valley, Pennsylvania.

Wyoming Classis—Pres.—Mrs. C. T. Moyer, 328 First St., Weatherly, Pa. 2nd Vice-Pres.—Mrs. Harry Lindauer, Pine St., Danville, Pennsylvania.

Mid-West Synod

Chicago Classis—Organization and Membership—Mrs. H. A. Behrens, 2654 W. Jackson Blvd., Chicago, Ill.

Fort Wayne Classis—Organization and Membership—Mrs. Walter Peck, Box 77, Preble, Ind.

Iowa Classis—Thank-Offering—Mrs. J. F. Ritter, 508 S. 2nd St., Maquoketa, Ia.

Stewardship—Mrs. E. E. Prochaska, Liscomb, Iowa.

Lincoln Classis—Organization and Membership—Mrs. J. Garretson, 2802 W. 5th St., Sioux City, Ia.

Stewardship—Mrs. Melvin Whitman, 1809 W. 6th St., Sioux City, Ia.

Northwest Synod

Milwaukee Classis—Cor. Sec.—Mrs. Frank Tousey, 1941 N. 39th St., Milwaukee, Wis.

Treas.—Mrs. William Ramthun, 3715 N. 40th St., Milwaukee, Wis.

Sheboygan Classis—Thank-Offering—Mrs. E. L. Hennig, Chilton, Wis.

Ursinus Classis—Rec. Sec.—Mrs. Louis Lehman, Alleman, Ia.

Stewardship—Mrs. W. Krause, Alleman, Ia.

Ohio Synod

Central Ohio Classis—Cor. Sec.—Miss Lois Messerly, 824 E. Livingston Ave., Columbus, Ohio.

East Ohio Classis—Thank-Offering—Mrs. J. E. Neff, Stonecreek, O.

Organization and Membership—Mrs. C. C. Hirst, 405 S. Silver St., St. Louisville, O.

Northeast Ohio Classis—2nd Vice-Pres.—Mrs. Eugene Turnbloom, 16520 Detroit Ave., Lakewood, O.

Northwest Ohio Classis—Cor. Sec.—Mrs. E. N. Nickell, R. 3, Bellevue, O.

Historian—Mrs. L. J. Fritz, Fremont, O.

Southwest Ohio Classis—Rec. Sec.—Mrs. J. F. Hollingsworth, 3116 Glen Rock Rd., Dayton, O.

West Ohio Classis—Mission Band—Mrs. A. C. Girstenlauer, 614 W. Wayne St., Lima, O.

Pittsburgh Synod

Allegheny Classis—Pres.—Mrs. Alfred J. Herman, 104 S. 7th St., Duquesne, Pa.

1st Vice-Pres.—Mrs. Earl Lohr, 1023 Ross Ave., Wilkinsburg, Pa.

2nd Vice-Pres.—Mrs. Lewis Cress, R. D. 7, Butler, Pa.

Literature—Mrs. L. C. Morehouse, 100 Montclair Ave., West View P. O., Pittsburgh, Pa.

Life Members and Members in Memoriam—Mrs. George Kier, R. D. 7, Butler, Pa.

Clarion Classis—Pres.—Mrs. George Trithart, R. D. 3, Reynoldsville, Pa.

Vice-Pres.—Mrs. Elmer Somerville, Rimersburg, Pa.

Girls' Missionary Guild—Mrs. J. N. Bethune, St. Petersburg, Pa.

Somerset Classis—Historian—Mrs. Fred Livengood, Grantsville, Md.

St. Paul's Classis—Pres.—Mrs. W. P. Veith, 630 Baldwin St., Meadville, Pa.

Rec. Sec.—Mrs. O. F. Stoll, 41 Chambers Ave., Greenville, Pa.

Historian—Mrs. Paul Buchanan, R. F. D. 1, Sharpsville, Pa.

Westmoreland Classis—Christian Citizenship—Mrs. Ronald Rigby, 410 Harrison Ave., Jeanette, Pa.

Potomac Synod

Baltimore-Washington Classis—Stewardship—Miss Pauline Holer, 3803 13th St., N. W., Washington, D. C.

Gettysburg Classis—Thank-Offering—Mrs. Calvin Sentz, R. D. 2, Littlestown, Pa.

Juniata Classis—Girls' Missionary Guild—Mrs. Howard Boyer, 611 8th St., Altoona, Pa.

Organization and Membership—Mrs. Charles Glass, Martinsburg, Pa.

Maryland Classis—Cor. Sec.—Miss Vada L. Shafer, 513 Elm St., Frederick, Md.

Wecersburg Classis—1st Vice-Pres.—Mrs. Paul T. Stonesifer, 259 S. Main St., Chambersburg, Pa.

Treas.—Mrs. Bessie J. Allison, 402 E. Kings St., Shippensburg, Pa.

North Carolina Classis—Mission Band—Mrs. John Causey, 203 Gloria Ave., Winston-Salem, North Carolina.

Zion's Classis—Organization and Membership—Mrs. Gilbert A. Deitz, 922 McKenzie St., York, Pa.

* * *

Missionary Chat

*Extract of letter from Rev. Karl H. Beck
Yoyang, Hunan, China, February 12, 1941*

“Really the work here is very encouraging. It is almost completely a new slate, as far as personnel of constituency is concerned in town and in most of the stations

along the railroad. In fact, in the latter places, the best we can do is to visit the places and make the acquaintance of the people.”

*Extract of letter from Rev. F. L. Fesperman
Sendai, Japan, March 25, 1941*

Things seem a little more quiet here, though only the Good Master knows when it will break out in spots again. I am of the opinion that our prayers for peace in this situation should not be sufficient to move God to change His mind about the

outcome, but that they may be sufficient to move us to do something about it. I used to think that God could be moved by our much praying, but am the more convinced that He expects us to do the *moving*. Our minds will have to be changed.

*Extract of letter from Miss Helen E. Brown
Yuanling, China, March 26, 1941*

We are in the midst of a County Athletic meet. Chenteh is coming out too well, I fear. If they win this week they will enter the seven-county meet next week and then

a provincial meet follows. We certainly hope that there will be no alarms and no raids these few days.

*Extract of letter from Dr. Kate I. Hansen
Sendai, Japan, March 27, 1941*

I was interested in what the mother of one of the English course girls said at our house recently: That her daughter said that to attend one of Miss Lindsey's classes

was equal to a week in an ordinary school. Anyway, our colleagues and our students show no signs as yet of wishing us away.

*Extract of letter from Dr. E. H. Zaugg
Sendai, Japan, March 20, 1941*

Just a word about the evacuation of us missionaries from Japan. What other missionaries are planning to do or have done is really none of my business, but Mrs. Zaugg and I do not intend to return to America at present, and even in case war should break out between our two countries, we would like to stay here. The Japanese people as a whole, and by that I include the Christians, the general public, and even the military, do not want the missionaries to leave the country and will certainly regard their leaving at this time as an act of desertion, unless they have some very good reason for doing so. I enclose

clipping from yesterday's paper to indicate what the military thinks about the matter. Personally I was very grateful for the last sentence in your recent cablegram to the Mission. If the missionaries in China stick to their posts even in the midst of war, what reason have we for running away when war is only a topic of conversation and, in the minds of the people of this land, only a very remote possibility? Those of us who love the people of this country will try to stay by them to the bitter end. I hope that the Board in America will not criticise us for taking such a position.

Missionary Education 1941-1942

Themes:

Christianity and Democracy in America
Christians and World Order

Missionary Conferences

Leadership Training Schools - Camps

- July 6 to 12 Hanover Conference, Hanover, Ind.
July 12 to 18 Hood College Missionary Conference, Frederick, Md.
July 19^a to 25 Ursinus College Missionary Conference, Collegeville, Pa.
July 23 to Aug. 3 Mission House Missionary Conference, Plymouth, Wis.
Aug. 4 to Aug. 16 Tiffin Summer School, Tiffin, Ohio.

Leadership Training Schools

- July 7 to July 18 Missouri Valley, Fulton, Mo.
July 20 to Aug. 2 Johns River Valley, Collettsville, N. C.
July 21 to Aug. 1 North Star, St. Peter, Minn.
July 21 to Aug. 1 Lake Erie, Dunkirk, N. Y.
July 23 to Aug. 8 Golden West, Healdsburg, Calif.
Aug. 3 to Aug. 14 Gulf Coast, Waveland, Miss.
Aug. 4 to Aug. 15 Green Lake, Green Lake, Wis.
Aug. 4 to Aug. 15 Sunflower, Wichita, Kan.
Aug. 11 to Aug. 22 Pacific Northwest, Boring, Ore.
Aug. 11 to Aug. 23 Potomac Synod, Fannettsburg, Pa.
Aug. 24 to Aug. 30 Camp Mack, Milford, Ind.

C a m p s

- July 6 to July 19 Johns River Valley Intermediates, Collettsville, N. C.
July 10 to July 19 Dunkirk Intermediate Girls', Dunkirk, N. Y.
July 10 to July 19 Dunkirk Senior Girls', Dunkirk, N. Y.
July 14 to July 26 Shady Side High School, Mt. Pleasant, Pa.
July 14 to July 26 Mensch Mill First Senior, Alburtis, Pa.
July 23 to Aug. 9 Mensch Mill Second Senior, Alburtis, Pa.
Aug. 11 to Aug. 23 Mensch Mill Young People, Alburtis, Pa.
Aug. 13 to Aug. 24 Camp Mack Intermediate and Senior, Milford, Ind.
Aug. 24 to Sept. 1 Mensch Mill Family Group, Alburtis, Pa.

For Information

MISSIONARY CONFERENCES

Hood College, Frederick, Md., and Ursinus College, Collegeville, Pa., Mrs. Edwin W. Lentz, 904 Schaff Building, 1505 Race Street, Philadelphia, Pa.

Mission House. Rev. F. W. Knatz, D.D., Chairman, 2735 North 40th Street, Milwaukee, Wis.

LEADERSHIP TRAINING SCHOOLS AND CAMPS

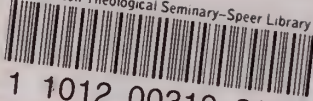
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